

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII.

JACKSON, MISS., THURSDAY, JULY 14, 1921.

NEW SERIES, VOLUME XXIII, NUMBER 24.

Pastor T. J. Moore has resigned at Star and accepted the work at Taylorsville. This is close to his home at Magee.

After half a century the estate of Joseph Webster, author of "Sweet Bye and Bye" received a royalty recently of \$56,000 from the publishers.

Mrs. M. C. Salomon of Coldwater, has been a Baptist for 75 years. She is nearing her 94th birthday, and is keenly interested in all the denominational life. She still delights to read the Baptist Record and other papers.

The Southern Churchman, (Episcopal) argues that their church is threatened with extermination for lack of preachers. In 1916 there were 256 students in their five seminaries. In 1930 there were 179.

Congress has passed and the President signed the bill declaring war with Germany and Austria at an end. Nearly two years after hostilities ceased and long after the old government of Germany and Old Austria had ceased to exist.

"For a Baptist minister or teacher to hide his unbelief in the Scriptures and in its fundamental doctrines behind the smokescreen of the right of private judgment, is to become a traitor to the faith which was once for all delivered to the saints." Selected.

Babson's Institute is a new school at Wellesley Hills, Mass. to train business executives. "To practical training has been added Christian idealism." Mr. Geo. W. Colman of Ford Hall fame in Boston is to be the head of the institute. Is this any kin to the plan of Bro. W. M. Johnson of Badin N. C. to establish a school of practical stewardship, which some of us have been trying hard to understand.

It is all night for a preacher in the pulpit when reading the Bible to give an alternate reading, that is substitute a word for one that is in the translation he has if he knows what he is doing, and knows that he is giving a more accurate rendering than the one in the book. But if he is just changing it because he likes another word better, he is presuming to know better than the Holy Spirit who gave us the book.

Dr. W. A. Hewett reports a good meeting at Houston where he assisted Pastor Hodges. Ten were baptised. On Sunday morning after six had professed faith, eight young people came down the aisle to dedicate their lives to the service of God as missionaries, ministers or to any service to which they may be called. Then fifty people came forward pledging their substance to God and agreeing to give at least one-tenth of their income. The whole congregation was deeply moved.

Society Hill Church in Jefferson Davis County is 98 years old, and celebrated last Sunday with a Home Coming Day. Many old friends came back home and the big house was crowded, but they are used to crowds. Pastor J. O. Buckley has been with them for thirteen years and we didn't hear any intimation that they wished him to leave. The editor enjoyed preaching to them and a good club of subscribers were gathered in. We heard two ladies talking who had not met for 47 years.

FOUR MINUTE SERMONS

Subject: Something to think about.

Text: Think on These things, Phil. 4:8.

Why don't people think? Mostly because they haven't got any thing to think about. Many are like the old woman who lived all alone, whom somebody asked what she did to while away the time. Her reply was "Sometimes I just sets and thinks, but mostly I jest sets." You have seen a cow tied out to a stake with a rope. She will eat all the grass in the circle and then there isn't any more grass to eat. She can only chew the cud, and after awhile there wont be any cud to chew. There are people who are staked out in their mental and spiritual lives. Their range of mental and spiritual food is in a narrow circle. They have tramped over that until it is all eaten up and the ground is bare and dusty. They are bound to get lean and soon the dust will have them wheezing. Some of them maybe have strained at the rope and worn a path around the circle in their efforts to reach out and get something fresh.

No decent man ought to treat his cow that way. No man who has any ambition will do his child that way, or subject his own soul to such starvation. And yet there are many people in the daily rounds of life are covering only the same little spot of ground in their thinking and have tethered the souls of their children like pigs in front of a negro cabin. Paul says, "What so ever things are there." There's a big pasture for the mind to feed on. Truth is the soul's food. Isaiah says, "Hear and your soul shall live." Ezekiel (34:14) says, "I will feed them in a good pasture," David says, "He maketh me to lie down in green pastures. There must be shepherd who will head the flock where they may feed on God's truth. This they will do by their own preaching of the word, and by bringing them into the wide ranges where they will get the benefit of other men's ministry in the denominational paper. Notice the suggestion of a limitless supply of soul food in those words "Whatsoever things are true." There are some churches which are feeding in small pastures that are closely cropped and dusty. We might let the gap down and give them a chance at a religious paper.

The rest of the things to think about are important but there is hardly room to include more than a mention of them: "Whatsoever things are honorable (uplifting, ennobling in influence and effect, tending to produce seriousness and reverence); whatsoever things are just, (that strengthen our sense of right, that are a healthy tonic to morals); whatsoever things are pure (clean, wholesome, spiritually and morally sanitary). the rest of them are in the same line. And you will not always find them in the secular paper, not in every book you pick up as the best seller. It is the business of the religious paper to furnish this food for the mind.

Most people need something to start them to thinking. The machinery of the mind will lie idle till some motor is applied. And all need to be directed into right thoughts, into right ways of thinking and thinking on right things. You can tell whether people are thinking or not and whether they are thinking on the right things, by what kind of paper he reads. Let's start all these thinkers to thinking.

At last reports Dr. J. C. Greenoe was conducting a great meeting at DeQuincy, La.

In Palestine, west of the Jordan, there are 62,000 Christians, 65,000 Jews and 515,000 Mohammedans.

The names of P. C. Barnett and W. O. Carter were given us as brothers who are available for service at revival meetings.

The General Education Board of New York contributed this year \$12,500 to the running expenses of Franklin College (Baptist) in Indiana.

There are said to be 7,000 hospitals in the United States, of which 400 are under Protestant auspices and 582 under Roman Catholic control.

Dr. J. J. Wicker has resigned Leigh St. Church in Richmond and will enter evangelistic work. He was in a good meeting in Meridan last year.

Pastor J. C. Parker and the church at Morton were assisted in a meeting by Brother J. P. Harrington. There were sixteen received into the church.

During the month of June there were 93 new names added to the list of Record subscribers. Of this number Bro. A. L. O'Bryant sent in 20. He says it's easy.

How many subscriptions did you report to the Baptist Record at the conclusion of your revival meeting? This is the way and the time to tie them on to the work of the Kingdom.

The Congregationalists have eight theological seminaries in the United States with a total of about half the students that our Southern Seminary has. We believe that the good attendance at our own theological schools in the South is due to their loyalty to God's Book.

In China they have labor organizations and organizations of people in all trades and professions. They are centuries old and have been of great service but they have saved themselves and others trouble by not having paid walking delegates. We might learn something from them.

There is to be no creedal basis of co-operation in carrying on missionary and benevolent work, then what is to be the basis or condition of co-operation. Does some one say it is on the basis of a common experience and common object? Then there must be some expression of that experience and of that object, in order that we may know that they are common. Just so, that statement becomes a creed and our co-operation is on a credal basis. There is no other basis of co-operation. Why don't Baptists co-operate with Catholics in their missionary and benevolent and educational work? Because their ideals and objectives are not the same. Why don't we co-operate with Jews in doing mission work? Because we are not trying to attain the same object or do not believe that the object can be obtained in the same way. If Baptists have a mission in the world, they must work with Baptists, that is with people who believe and speak the same thing. That means that their co-operative work is on a credal basis.

How can two walk together except they be agreed.

SOUL WINNING

A Sermon Preached in the First Baptist Church, Picayune, Miss. by Pastor J. B. Quinn, Sunday 11 A. M. June 26th 1921.

Text—"The fruit of the righteous is a tree of life and he that winneth souls is wise." And they that be wise shall shine as the brightness of the firmament and as the stars forever and ever" Proverbs 11:30 Daniel 1:3. If you turn these passages around and look at the other side, you will find that they will read: The fruit of unrighteousness is a tree of death and he that winneth not souls is unwise, and shall not shine as the brightness forever and ever. One is as true as the other.

These passages put a premium upon soul winning. If you want to shine, win somebody to Christ and you will be a shining light in that ones eyes and in the eyes of those that one may be able to influence. I shall never forget the minister who helped me to Christ. To me he is a shining light—has been and will always be. It has been a distinct pleasure of mine to tell him and others what he did for me. I think when I get to heaven, I shall take him by the arm along with my mother and walk up before my Lord and say "Dear Saviour, these helped me on the way. I am here very largely thru their influence. I just wanted to tell you about it." Oh, if you want to shine, win somebody to Christ. It will make you shine.

I. Soul Winning a Universal Obligation:

The scriptures make it obligatory upon every child of God. Sometimes we get the idea that it is the duty of the minister, but not of the layman, that it is the layman's duty to support the shepherd as he goes upon the mountainsides and into the valleys searching for the lost. I am reminded me of a story that I heard once. A pastor called on one of his members to pray and he said, "Pray yourself, that's what I pay you to do."

Now a great many people have this idea of soul winning. It's the pastor's duty. He is paid to do it. Brother, you will never shine until you win a soul to Jesus yourself. Yes it's the duty of every child of God. Comes in the same bundle with his salvation. In your new birth, you received the soul-winning spirit. If you have it not, I sincerely doubt your salvation. A new born soul desires to win another. Hence we find Andrew going immediately after his brother Simon Peter, and Philip going after Nathaniel, Jno. 1:41-45.

It's the duty of the child as well as of the adult. "And a little child shall lead them." While pastor in East McComb, holding my own meeting there sat before me night after night a little eight year old girl and when I would offer an opportunity for membership she would bow down and cry as if her little heart were breaking and upon being asked her trouble she said, "I want to join the church and mother won't let me, won't you see mother?" I did, and she joined the church and went out with a happy heart to win others and became one of the most effective soul winners of that meeting.

It is the mother's duty. I praise God for soul winning mothers. Nobody can do it just as well. I shall never forget how my dear mother came into my life back yonder while a small boy and helped me on to Christ. She is the brightest light this side of heaven to me. Oh, you fathers, brothers, sisters, Sunday School teachers, superintendents, church officials, all of you—this is your privilege. Think of it not as an obligation, but a privilege under God. A building was on fire—the brave firemen were carrying the ones trapped to places of safety. As one brave fellow passed a window he heard an earnest appeal from a little girl holding out her little hands to him saying "Oh sir save me next." He gathered her in his strong arms and carried her down and placed her safely on the ground beneath. My friends, who is next in your home Sunday School class or community? Won't

you try to help them to Christ?

II. Soul Winning Demands Some Preparation: You can do it without a great deal of preparation, but there must be some. At least three things must be known:

1. You must know God. This is imperative. You will never want to win a soul to Christ until you know God—until you have had an experience of grace. If you are to pull one out of the waters you must first have a sure foothold yourself. If you are to lead another to God you must be able to convince that one that you have seen Him and know Him. In fact you will never be able to introduce a stranger to God until you are directly acquainted with Him yourself. It is nothing less than presumption to undertake to lead a blind man when your own eyes are blind. To make others acquainted with God, to see and feel God, you must be acquainted with Him, see Him and feel Him.

2. You must realize that men are lost, not going to be, but lost now. The scriptures do not say that men are going to be lost, but they do say that men are lost now. "He that believeth the Son, hath everlasting life, but he that believeth not shall not see life, but the wrath of God abides on him—not going to abide, —abides now. "He that believeth not is condemned already"—not going to be—but now. Jno. 3:18,36. This is what God says about it. To be an efficient soul winner you must take His word for it. I am fearful that many of us have never realized that men are lost and on their way to eternal hell. If yonder house were on fire and you knew that the inmates were asleep and unconscious of their plight, you would burst down the doors and rush in to awake them, why? Simply because of the danger evident. My friends, your friends, neighbors and perhaps children are ten thousand times worse off. The flames of hell are reaching for them and even claiming them. Do you realize it? If you do, and are not making an earnest effort to rescue them you are worse than a criminal. Oh, do we believe that men are lost? We must if we are to do our best to win them.

3. You must at least know some of the word of God. Soul winning requires wisdom from above full of mercy and good deeds, wisdom in which the true fear of God consist. That which chooses the best ends and pursues them with the best methods. We will not have this wisdom until our hearts are under the control of the Holy Spirit and our minds are full of the word. It is the word that describes the lost condition of man, that describes the blessed salvation thru Christ our Lord. The soul winner must know enough of the word to convince of sin and condemnation. Such passages as Isa. 53:6. Rom. 3:10; Jno 3:18,36 are good, and then he must know enough of the word to point out the way to Christ. Such passages as Isa. 53:5-6; Jno. 3:14-15, 18, 36; Matt. 11:28-29; Rom. 3:20-27 are good. The word is the means, the believer the agent and the Holy Spirit the power. So, the soul winner must have a direct relation to God. His mind full of the word. His heart on fire with the Holy Spirit.

III. Soul Winning Preserves:

1. It preserves the one acting. "They that be wise shall shine as the brightness of the firmament. Paul says in Tim. 4:16, "For in so doing thou shalt save thyself and them that hear thee. In winning souls you save yourself to your church. You're not apt to bring reproach upon your church while exercising the gift of soul winning. But on the other hand your life in your church and community will be a reproach to sin and a telling factor in kingdom service. I have never met a soul winner who cared anything for worldliness and I have never met a worldly Christian that was worth a cent as a soul winner. Card playing for prizes, dancing, profane swearing, swindling, dishonesty and impurity of life and a soul winning spirit do not occupy the same heart. If you would save yourself to kingdom service, pray for and de-

velope a soul winning spirit. Remember that your life must be in accord with your profession. A man was going south on a street and asked a man the way to a certain place. The place was one block south and one block west. The man addressed said, "Go one block further and then one block to your left. As he said it he pointed south and then West. He said left and pointed right. Which way would you or I have gone? We would have followed his hand rather than his tongue. That's about the way the world is following us, our actions not our words.

2. Soul winning preserves the one acted upon. James says "Let him know that he which converteth a sinner from the error of his way shall save a soul from death and hide a multitude of sins" In turning men to Jesus you save their souls from eternal death and their lives for service. It's a great business. Let us be more fervent in it. The world is dying. How many will you try to help to Christ its only remedy.

THE PASSING OF A GOOD AND GREAT MAN

In Memory

of

DR. J. B. GAMBRELL

by

Carl Monroe O'Neal

A Prince among God's hosts has fallen!
Millions weep for him they love:
For Christ called his kingly spirit
Unto him who reigns above.
He possessed great manly features,
Yet as simple as a child:
Though he spoke with flame of prophet,
He was gentle, sweet and mild!
Like the giant oak of forest
And the tall and stately pine,
He thus towered 'bove God's prophets
By his gifts which seemed divine.

Born and reared in dear old Dixie,
He was like her sunny clime;
Yet has left a hero's record
With a glory half sublime.
Under Lee he won great laurels
As a soldier brave and true;
Under Christ he fought God's battles,
Till the final trumpet blew!

As a leader, none surpassed him;
As a friend he was so kind—
He deserves to wear this title:
"He was Friend to All Mankind!"
As a scholar, he was princely;
As a preacher he was great;
As a statesman, all admired him
For his wisdom up-to-date!

He could tell a simple story
Any time in any place,
In a way to charm his hearers
With his matchless wit and grace.
For his faith, he had a reason;
For his deeds, he had a cause;
For he knew God's Holy Scriptures
And obeyed Christ's Holy Laws.

Like the climbing of the lily
'Bove the filth of slime and mire,
This was truly his great spirit
Foes esteemed, and friends admire.
Like the mighty great Gibraltar,
He has stood both storms and foe;
And the work he has accomplished
Only God himself can know.

He was just a Southern Baptist
And was glad to thus confess:
"We Cannot Improve God's Standard
Of His Plan and Holiness!"
He is known in many nations
As "A Prince for God and Right;"
And God's people will forever
Speak his name with great delight!

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Great and True, O Man of Battles!
 Blessings be upon thy name!
 May thy deeds inspire God's forces
 Everywhere to do the same!
 Like Old Gideon, thou wast faithful!
 Like Old Daniel, thou wast true!
 Like Old Moses, God hast chosen
 Thee to lead His people through!

So we're coming by the millions
 To thy Promised Land of God!
 And we'll draw each day much nearer
 As we walk as thou hast trod.
 We shall not forget thy sayings
 And thy Battle—Charge to fight:
 "Fear no Foes, But be Real Brothers—
 Serve Thy God and Do the Right!"

Though God made the mighty mountains
 And the continents and seas—
 He created man for greatness,
 Greater far than all of these.
 Touched by God's own hand and fashioned,
 Man was made to reign Above;
 And the grandeur of such glory
 Is a "Christ-Like Man of Love!"

The above poem was composed by Pastor O. Neal of the Binghampton Baptist Church of Memphis, Tenn., upon hearing of Dr. Cambrell's death, and was used during the sermon upon the following Sunday as a token of esteem, and through the kindness of the Editor, it is given thus to all who love and esteem this great leader of men.

THE TITHING BAND

The general outline of the Campaign for the 500,000 tithers was mapped out at Louisville Ky., a few days ago by a committee consisting of President E. Y. Mullins, Dr. Hight C. Moore and George F. Hays, representing the executive committee of the Southern Baptist Convention, Miss Eliza Broadus, Mrs. Janie Cree Bose and Mrs. W. J. Neel, representing the Woman's Missionary Union, and Dr. J. T. Henderson, W. R. Hamilton and Dr. O. E. Bryan (the last named serving as proxy for W. S. Farmer), representing the Laymen's Missionary Movement.

Upon the suggestion of Dr. Henderson the following provisions for the conduct of the Campaign were adopted:

That the fullest possible co-operation of the state agencies be enlisted, conferring first with the state secretary and the state board; secure in each state a steering committee of five consisting of the state secretary, corresponding secretary of the W. M. U., an enlistment man, the Sunday School and B. Y. P. U. secretary, and the state chairman of the Laymen's Missionary Movement; provide an organization for every association in each state which, through a steering committee, will have the campaign presented fully to every church within each association, that November 27 to December 4 be set apart as stewardship round-up week when the campaign will be concluded; and that as soon as possible the literature for the Campaign be distributed and the education of the people begun, the educational campaign including the putting on a local drive in some of the larger and more influential churches as an object and stimulus to others.

Inasmuch as there are 3,000,000 white Baptists in the South and a half million is one sixth that number, each state is asked to enroll one-sixth its total membership in tithing bands, the distribution made on a numerical basis as follows:

Alabama 40,000; Arkansas 23,000 District of Columbia 1,000; Florida 12,500; Georgia 60,000; Southern Illinois 11,000; Kentucky 50,000 Louisiana 16,000; Maryland 3,000 Mississippi 30,000; Missouri 50,000; New Mexico 12,500; North Carolina 51,000; Oklahoma 17,000; South Carolina 30,000; Tennessee 36,000; Texas 70,000; Virginia 22,000.

EDUCATIONAL DEPARTMENT

EDUCATION DEPARTMENT

D. M. NELSON, SEC.

The personnel of the Education Commission: Wm. Whittington, Pres., graduate of Mississippi College, literary; University of Mississippi, law; ex-state senator, lawyer and planter, Greenwood, Mississippi.

P. I. Lipsey, recording secretary, graduate University of Mississippi, and Southern Baptist Theological Seminary, ex-pastor of Clinton church, editor of the Baptist record, Clinton and Jackson.

A. H. Longino, graduate of Mississippi College, literary, and the University of Virginia, law; ex-judge, ex-governor; lawyer, Jackson, Mississippi.

R. B. Gunter, graduate of Mississippi College and Southern Baptist Theological Seminary ex-pastor, ex-secretary of Education Commission, Secretary of State Missions, Jackson, Miss.

J. H. Price, graduate of Mississippi College; ex-supreme court judge; lawyer, Magnolia, Mississippi.

A. S. Bozeman, graduate of Mississippi College; lawyer, Meridian, Miss.

S. E. Travis, ex-president, Mississippi Bar Association; lawyer, Hattiesburg. W. A. Dockery, planter, Dockery Miss, and Memphis, Tennessee.

H. L. Martin, graduate Southern Baptist Theological Seminary, and Union University; pastor, Indianola, Miss.

THE SOUTH MISSISSIPPI ASSEMBLY

The program of the South Mississippi Assembly for 1921, to be held at the Miss. Woman's College, July 24th to 29th, is as follows:

Sunday July 24th—

11:00 A. M. Sermon by Dr. W. J. McGlothlin, Pres. Furman University.

6:30 P. M. Song Service on College Campus, led by Charley Butler.

7:00 P. M. Sunset Service, led by Dr. Gaines S. Dobbins, Louisville Ky.

8:00 P. M. Sermon by Dr. Charles Daniel, Pastor First Bap. Church, Atlanta.

Each day, Mon. Tues. Wed. Thurs. Fri.—

8:45 to 9:30 Study Period W. M. U., Sunday School, and B. Y. P. U. work. Choice of any book 9:30 to 10:45 Conference on various work, directed by Dr. G. S. Dobbins.

10:15 to 11:00 Class work, same as first period. 11:00 to 11:30 Music, led by Charley Butler, assisted by his own pianist, and Miss Catherine Donald.

11:30 Address, Dr. W. J. McGlothlin or Dr. Chas Daniel.

12:30 to 6:00 P. M. Lunch, recreation, games, socials, entertainments, etc.

6:00 to 6:30 P. M. Dinner.

6:30 to 7:00 P. M. Song Service on Campus led by Butler.

7:00 to 7:30 P. M. Sunset Service, Dr. Gaines S. Dobbins.

7:30 to 8:00 P. M. Song Service in auditorium led by Butler.

8:00 P. M. Address, Dr. Chas Daniel or Dr. W. J. McGlothlin.

9:00 P. M. Social amusement.

Special Business Meeting, Wed. afternoon 3 o'clock.

The inspirational leaders of the Assembly will be Dr. W. J. McGlothlin and Dr. Chas. Daniel; Dr. Gaines S. Dobbins will direct the Conferences and lead the Sunset Services; Charley Butler, his pianist, and Miss Catherine Donald, a graduate of Cincinnati Conservatory will have charge of the music.

J. E. Byrd, with his splendid corps of workers, J. E. Sweaney, Miss Minnie Brown, and Mrs. Hill, and other extra helpers will have charge of all Sunday School work.

Auber J. Wilds, with a corps of trained teach-

ers and workers will lead the B. Y. P. U. work having classes and work daily in both senior and Junior B. Y. P. U.

Miss Margaret Lackey, ably assisted by Miss Fannie Traylor, and also by Miss Juliette Mather of Baltimore, will direct W. M. U. work. Miss Lackey will teach her book "Laborers Together" and Miss Mather will conduct the story telling period each day, an art in which she is remarkably gifted.

Board and lodging at the Assembly is only \$1.25 to \$1.50 per day, with modern conveniences in the splendid dormitories of the College, well prepared meals, cool Gulf breezes, wholesome recreation, beneficial studies, and a general good time. The finest week you can spend this whole year! Come to the Assembly, July 24th to 29th.

E. G. HIGHTOWER,
 Publicity Manager.

SOME EXPLICIT STATEMENTS ABOUT FAMINE RELIEF

1. The Foreign Mission Board is not collecting clothing for Europe at this time, and we do not handle clothing for Armenia or China.

2. The famine situation has been much relieved, and crops are now bringing further relief. We are expecting a cable from China telling us exactly the state of affairs there, and will communicate same to our people through the papers as soon as we get the cablegram. The latest by letter, dated May 26, is to this effect. In the northern part of Honan Chili Provinces the wheat crop is very short, and hundreds of thousands who have wandered off in quest of food in other provinces are being forcibly sent back only to find desolation. In this morning's Hankow paper it is reported that a terrible famine is now on in Kwei Chow Province, West China."

3. We are under contract with our Northern and British brethren for relief work in the stricken countries of Europe extending through a period of three years, more than two of which are still ahead of us. Need in these European countries is very great, and we shall probably have to face an awful situation in Russia before the three years end.

4. We would advise that relief money sent to us be designated simply "For Relief" and the Board be left free to place it where need seems the greatest.

5. We are not doing any direct relief work in Armenia. If funds are sent us for Armenia, we will keep a record of such contributions by our churches and distribute this particular relief through the Near East Relief. Such gifts should be distinctly designated "For Armenia Relief."

6. It is possible that another appeal for clothing for Europe will be made in the fall, but none is made at this time by the Foreign Mission Board.

The Southern Baptist Convention approved of all relief work being done through our own denominational agency. The Foreign Mission Board will, therefore, be glad to handle any relief funds sent us, but the earnest request is made that the above facts be kept clearly in mind in dealing with these matters.

A man who was wiser than an owl (in his own estimation) once stopped in front of a window where sat an owl which he supposed to be merely a stuffed bird. The set of the bird's head did not suit the spectator and he began to criticize the work of the taxidermist as being very poor. "Impossible," he said, "No owl ever carried his head in that fashion." Just then the old owl winked and flapped his wings. Just so, there are professed Christians who are saying about the Bible in miracles. "Impossible," they lack verisimilitude. But it may be the Lord in making manifest his power in modern miracles today rebuke the unbelief of some and rewards the faith of others.

The Baptist Record

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R. B. GUNTER, Cor Secy.
P. L. LIPSEY, Editor.

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Acceptance for mailing at special rate of postage provided for in Section 1102, Act of October 3, 1917, authorized April 4, 1919.

When your subscription expires unless you send in your renewal your name will be dropped from the list. Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

THE LONGEST DISTANCE PHONE

Not so long ago the people were all agog over the accomplishment of telephoning across the continent from New York to San Francisco. Every now and then somebody starts the talk about signaling to Mars. Sir Oliver Lodge and a few others have been imagining they could get messages from people who have passed from this world into the spirit world. But there is a case in the Bible that distances all these, for we are told that the first man that was born into the world can still be heard speaking. Of Abel it is said "By faith he being dead yet speaketh."

Is this not themaximum long distance phone? Here is not a voice across a single continent, but around the world. Not only so, but across centuries, for it has been six thousand years since he spoke. And not only a voice from the past but from a man who has been in the other world for six thousand years. Some time ago the people who read the newspapers were startled with the announcement that some man had sung at his own funeral. This meant that the phonographic record for which he had sung was used at his funeral, and the voice of the man who lay in his coffin was heard by the whole congregation. But here is a record which is repeating his witness to men of our generation, from a man who has been in heaven for six thousand years.

We shall never cease to marvel at the miracle of transmitting sound by electricity. How the voice is preserved and conveyed over a long distance; how it may be imprinted on a rubber record and reproduced with a needle, there is hardly any explanation which explains. Is it a greater miracle that the carrying power of one's life or message is prolonged and perpetuated when it is imprinted upon the plate of faith or spoken into the receiver of faith? Faith is the preservation of all energy and the perpetuator of all effort. We have not yet exhausted the meaning of that scripture which says, "the righteous shall live by faith." It is this faith in God and assurance of the grace of Christ that bids us be steadfast, immovable, always abounding in the work of the Lord, knowing that our labor is not in vain in the Lord.

In the amber of the northern seas are preserved insects whose only chance of preservation was to be encased in this gum in ages past and whose contemporaries turned to dust. So the life and sacrifice and message of Abel was preserved by his faith and his voice is a testimony to us today. By it he obtained witness that he was righteous, God testifying to his gifts. And that is the message that comes down to us today through the long distance phone: Righteousness by faith, by taking God at his word. Our standing with God is conditioned upon our belief in

him and faith in his Son. And when this faith is there will always be, as in Abel's case, the witness of the Spirit to our acceptance. "God testifying of his gifts." Our gifts will find acceptance on the same basis. The gospel is the same today as in the beginning.

BETTER THAN ABEL

In the article on the Longest Distance Phone we have heard from Abel, what the Bible says about his message to the world of righteousness through faith. The scripture reference is in eleventh chapter of Hebrews. But there is a further reference to Abel in the Twelfth chapter where it is said "we are come to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than Abel." Abel it is said that he being dead yet speaketh, 11:4. But here it says the blood of Jesus speaks better than Abel," but you will notice that the words 'that of' are in Italics, indicating that they do not belong to the original and were added by the translator. It is probably not the blood of Abel that is here meant, but the witness of Abel to the truth.

Abel gave good testimony and he being dead yet speaketh, his witness is still preserved to the essential gospel truth of salvation through faith. But his witness cannot equal in value the witness of Jesus and his shed blood. Have you noticed how many times in this letter to the Hebrews the word 'better' is used. We read that Jesus was better than the angels (1:4); we read of a better hope (7:19); a better covenant (7:22); better sacrifices (9:23); a better possession (10:34); a better country (11:16). It is a book made up of comparisons. There is no intention to disprove the old, but to show the superiority of the new. And so the blood of sprinkling to which we have come in the gospel speaks better than Abel.

It is better by so much as the reality is better the picture, as fact is better than the figure. The sacrifice of Jesus on Calvary, his shed blood is our propitiation for sin. It wipes out of our records everything that is displeasing to God and presents us unblameable before him in love. It is complete and final. God cannot deny himself for this is his own plan, and Jesus is his own son. "Whom God hath set forth as propitiation in his blood through faith (Rom. 3:25). And he is declared to be the Son of God with power by the resurrection from the dead. Candles were used through the long night of men's religious gropings to lead them along the pathway to God. Symbols and sacrifices, prophets and seers were as lights shining in a dark place. But now the day has dawned and the day star has arisen in our hearts (2Pet. 1:19). The Sun of righteousness has arisen with healing in his wings. The voice of all the prophets from Abel to Malachi are blended with and swallowed up in the clearer tones of the gospel message from the lips of Jesus and the atonement on Calvary. God who at sundry times and diverse manners spoke to the fathers in the prophets, hath now spoken to us in his Son, who is heir of all things. Therefore we ought to give the more earnest heed to the things which we have heard lest we drift away from them.

APPLAUDED IN RELIGIOUS MEETINGS

The question comes up preannually in the Southern Baptist Convention, and is vigorously discussed pro and con on the floor and off of it. There is not so much evidence of real thinking on the subject, people following their own personal whim or an established tradition. There is an article in the by-laws of the Convention forbidding applause, that is handclapping, which is sometimes enforced but more often not enforced. An effort was made a few years ago to eliminate this article which failed, and then many who had voted to continue the prohibition and had, after a long

fight, won their point, applauded with great fervor, thus violating at the first opportunity the very law they had voted to continue. This would indicate that the opposition to applause is more a matter of custom than conviction.

The argument used for the prohibition of applause, and the only one so far as we know, is that applause of this kind is irreverent and so unbecoming in a religious gathering. If it is inherently and essentially irreverent, then it ought to be prohibited and the prohibition enforced. But that is a question worth looking into. When is an act irreverent? Certainly it would be if intended to offend God, or if it destroys the spirit of worship; if it prevents the communion of our spirits with the spirit of God, or even hinders that fellowship.

There may be some acts that are inherently and essentially destructive of worship and they should be banned. There are others that are only so thru custom and conventionality, which are subject to change. So that what would be irreverent at one time would not be at another. Moses took off his shoes in the presence of God, but Christians do not do that now. It would have been irreverent for him not to, but it would excite mirth for a man to walk down the aisle of a church today barefoot. We always take off our hats as we enter the church now, but Paul commanded women to keep their heads covered, for the same reason which we now take ours off. Orthodox Jews, we are told, to this day wear their hats in the synagogue to show their reverence, for the same reason we take ours off.

What is applause for? That may help us to decide whether it is proper or not, and when it is proper. Applause may be the expression of partisan triumph when a vote has been taken, a of victory when an opponent has been defeated. This would hardly seem becoming in a religious gathering, though not unknown among us. It may be meant simply as a flattering expression of approval of what somebody has said or done, by a speech or song. This may be very doubtful propriety, but each one must decide for himself and we ought to be sure that a good conscience approves; and it is hardly a matter for legislation; it is a question of spiritual culture.

Applause may be the spontaneous testimony to the truth which has been uttered and an endorsement of it as the revelation of God. Then who should tell another not to clap his hands. But somebody says there are other ways in which approval can be expressed. Why not say "Amen?" All right if that is your way go to it and say Amen; but if I want to say it with hand clapping who shall say me nay. But somebody answers "The Amen is the scriptural way." Yes, and so is the clapping of hands and shouting: "O Clap Your Hands all ye People" Ps. 47:1. To be sure this would disturb the meeting. But some confess on the other hand that the solemn procession and genuflection of pompous clergy in feminine clothes turns our tickle box clear over. Reverence is partly a matter of custom at least the manner of expressing it, and the things that disturb it. It would seem to us that the matter of applause could very well be left out of our bylaws and the sense of reverence impressed in other ways on our hearts. If another man can be reverent and applaud let him be sure he is right and go ahead. If I cannot maintain my spirit of reverence and engage in applause, I must needs abstain from it.

Perhaps someone says that the right to applaud carries with it the right to hiss. The only thing wrong about that statement is that it is not so. It may be right to express approval and it may be right in some way to express disapproval, but it is never right to be discourteous and brutal. We have passed the time in our conventions when applause can be successfully suppressed. But the strange thing about it is that the people who vote to prohibit applause will themselves join in the applause.

"EVERY ONE WIN ONE"

Among the many methods that many men are using in pastoral and personal evangelism today we have fallen upon one that commends itself because of its simplicity and freedom from the so called "red tape." Certainly it may become a great boon to the local pastor in leading his people in the "Every One win One" Campaign that has been launched throughout the South. Unseen leader of a host of his choicest workers in the work of winning the lost.

METHOD—

A simple white card like the figure below, in any quantity is placed in the offering plate in the regular preaching service.

Name**By**

Any person in the congregation may take one and fill it out, placing thereon the name of the person about whom he or she is most concerned, and sign his or her name. If in the city give the street address of both parties. Only one name should be written. These cards may be handed in at that service or after service or the following night service or to the pastor personally. Neither name is to be made public by the pastor, but to be held as a sacred trust by him, and serve as a prayer list for him and the basis of intercessory prayer in the mid-week service, the individual, of course praying especially for the person whom he has turned in.

Then the pastor may write a personal letter to the person whose name has been turned in and tell him what has been done (but perhaps not in the letter telling who has done so) and notify the person in kindest way possible that the other party will probably see him in the near future in a private interview about the matter and urge him to receive him as a genuine friend. At the same time he may place in the letter a simple tract such as "The Way Made Plain" which will help to prepare him for the coming of the personal worker.

At the same time the pastor may write the worker that such a letter has been written the first party, and place in his letter a tract on personal work or give hints on soul winning as may seem wise. Should the unsaved person prove an unusual case and the worker finds himself unable to meet the situation he may then make a date for the pastor to go with him for another interview.

When the person is won if he is won and a public profession is made, then the card that was turned in may be given back properly dated and a blank card furnished at the same time for new name, leading the worker to be unsatisfied with "Winning one" but now anxious for others.

When a man denies the virgin birth of Jesus his deity, or the inspiration of the scriptures, the bodily resurrection and the atonement, he will then begin to talk about "new truth" and being progressive. He will even quote scripture to the effect that "I have many things to say unto you, but ye cannot bear them now," or, "when he the spirit of truth is come he shall guide you into all the truth. But when you look around to see what new truth he has brought to light, it fails to materialize, and you discover he has only tried to take away what truth you had.

James L. Gordon, (brother of S. D.) pastor of a congregationalist church in San Francisco, has an average of 1500 people at the Wednesday evening service. Recently he distributed to everybody in his congregation who wished it copies of a book written by a Jew which was the best thing he knew of against Christian Science and New thought asking them not to open the package until they got home. When opened they were found to be copies of the Gospel of John.

There are seventy-eight meetings published in the Record this week. Nearly one thousand meetings have been listed with us up to the 9th and others are coming in every day. Please send in the information as soon as you fix the date. The name of the preacher to assist may be sent in later.

The results of only fifty-two meetings have been reported thus far but they show a total of 1499 additions to the churches. At this rate we should have a great ingathering during the season.

If there are pastors or singers who have open dates for the remainder of the summer, it would be a kindness to the brethren to let us publish your name in the Record. Several churches are being delayed in arranging meetings because of difficulty in securing help.

If there are pastors who would be willing to hold one or more meetings in pastorless churches for whatever remuneration the meetings might produce would be doing a good service. Give your name to us or to the District Missionary in your district.

Rev. A. F. Gordon of Miss Point has some open dates and ought to be kept busy holding meetings. If you are interested write him.

Remember, the Convention Board has on hand a stock of Local Church Expense envelopes and 75-Million Campaign envelopes, with treasurers books for each fund, and will give them free to any fourth time church that will put on the budget and adopt the systematic plan of giving. When ordering please state the number of sets needed and be sure to say for which fund. They are handled in separate outfits for each fund.

Bro. L. E. Lightsey sent in forty subscriptions for the Baptist Record last month. Bro. O'Briant secured twenty subscriptions at Camp Anderson in Pearl River County where there is no church organization. Bro. L. A. Moore secured twenty-two subscriptions during a meeting at Logtown.

Now, what these missionaries can do towards placing the Baptist Record in the homes of the people, the pastors can do. Brother pastors, will you not strive to get your people to take the Record? It is worth the effort.

No meeting should be held without taking advantage of the opportunity to make up a club of at least five new subscribers for the Baptist Record. The club rate for five new subscribers, or more, is \$1.50 per year. If you can't put the paper in every home at that rate, get the club anyhow.

Don't forget to pray daily for the meetings published in the Record week by week.

The Baptist, organ of the Northern Baptist Convention objects to the missionary societies receiving money with conditions attached that it shall be used only in support of men and institutions who believe in the deity of Jesus and the inspiration of the Bible. If this is the real sentiment of those in control of Northern Baptist mission work, then indeed is there need of a new organization or a housecleaning. But we do not believe our brethren of the North will stand by any such policy. At present their Home Mission Society is on record as receiving gifts with such conditions attached, while the Foreign Mission Society with headquarters at Boston is on record as opposing. The Convention itself recently declined to fix the policy and referred the matter to the various boards, though having previously approved the action of the Home Mission Society. Things are somewhat mixed.

The Watchman Examiner tells of a subscriber who wrote an Editor asking what sort of weather he could expect the next week and received the reply that it would be like his subscription. It took the subscriber an hour to think it out but finally concluded it was "unsettled," and sent check.

A FATHER'S VERDICT

REV. WILLIAM F. McDOWELL D. D.

What a delightful old man he was! He was out of active business, living on a very moderate income, in a simple but comfortable way, just a plain, cheerful life. All the people in the village and country round about knew him. Some of them called him affectionately by his first name. It took a good while for him to walk up or down street; he had to speak to so many people, young and old, rich and poor; to make so many inquiries about the health of people to send so many messages of cheer, and to scatter such a lot of sunshine as he went along. The Psalmist would have put him into a psalm, if he had known him. He did write several psalms for just such people as this cheerful white-haired man. His children were no longer at home with him, though he was never quite unconscious of them. He told me that he knew all about those Scotch parents and their scholar son the Ross parents and the Professor—in MacLaren's stories, but he, like them, would have scorned to boast.

He was speaking one day of a neighbor, a very rich man. This neighbor had just made a lot of money which he did not need, and then invested it so as to make more which he did not need. The neighbor had been telling him about his splendid investment which had doubled his money in an incredibly short time. It was the talk of the small town, and there were many to envy the man who had struck it rich. It is ever so. Everything he touched turned to gold, and people called him fortunate. So he was, within limits, though such fortune has to be understood and explained. My old friend did not envy his rich neighbor, nor scold about him; he was too wise for that. No sharp words ever escaped his lips. He might have been rich. He knew it. He might have left to his sons many thousands. He knew that also. He had chosen otherwise. Not a scholar himself, though a man of rare intellectual quality, he sent every son he had thru college. His sons were proud of him, and all their friends loved him, he was such a man. But when all the town was talking of splendid investments, and was thinking of oil and coal and lands, he was heard to say with great firmness, and a smile of one who knew: "I calculate that I know something about investments myself, having tried several kinds. And I judge that an investment in Christian education just about beats them all. It pays big dividends, and pays them right along. They get better all the time. The markets do not affect them. I have tried it. Better put a thousand dollars into the making of a man, than a good many thousands into the making of more thousands."

And those who stood by remembered how the old man's son had been converted in a Christian college, and how he had gone as a missionary. And they were silent. The talk of money did not seem to belong in that atmosphere. They were thinking of their own boys and girls. "I give my verdict for Christian education," he said, moving away. That night in several homes there were councils and prayers, while children slept, but the next morning for more than one boy and girl the door to the Christian College stood wide open. —Pittsburg Christian Advocate

Louisville Seminary

During the past two sessions we have aided 27 men from Mississippi, giving them \$1927.76 from the regular ad fund and in addition lending them \$1593.00 from the loan fund. In the two years we have received from Mississippi \$1200.00, though the Mississippi apportionment requested by the Board of Trustees, and approved by the Southern Baptist Convention, calls for an annual contribution of \$1200.00 for this object.

Missionary Entzmenger, of Brazil, was made a D. D. by Furman University.

CAN A MODERN CHRISTIAN BELIEVE IN MIRACLES?

BY J. BENJ. LAWRENCE.

The subject assigned by the editor for this article is: "Can a Modern Christian Believe in Miracles?" There is little if any difference between a modern Christian so far as his powers of belief are concerned from that of a Christian in any other age. Hence the subject really narrows itself down to the credibility or incredibility of the miracles of the New Testament. If the miracles of the New Testament are credible then a modern Christian can believe in them. It shall therefore, be my purpose to show that these miracles are inherently credible.

I am taking for granted that the testimony concerning miracles is correct, that the records we have in the New Testament are exact statements of what actually seemed to take place and that these men told the story just as it appeared to them to have happened.

Taking this for granted my task is to show that the things they record are not incredible and therefore are capable of being believed by Christians of all ages.

Miracles have been attacked on two grounds: (1) that they are violations of the laws of nature; (2) that such a violation is impossible and therefore not to be believed whatever the testimony. In other words, the absolute impossibility and incredibility of the miracles assumed. By absolute impossibility we mean impossibility regardless of any power that may be supposed in the performer of the miracles; by absolute incredibility we mean incredibility regardless of all evidence of whatever kind, that miracles are incredible in their very nature, incredible because impossible, and impossible because inconsistent with the general order of the universe.

This states the ground of attack upon miracles and whatever shape the attack may take it is nevertheless some variation of the above.

Take the statement that miracles are the violation of the laws of nature. This is vague and indefinite, and, while apparently profound and forcible, is easily seen to be exceedingly superficial, and can have very little or no weight in determining the question. If the assertion means all the laws of nature without exception, then it is absurd and needs no refutation because no man has ever pretended to a knowledge of all of these laws. If it means only some portion of them, then it leaves the matter wholly undetermined for it does not specify which laws. If it means some one law then the objector is supposing that there is a law of nature, separate, detached, sole sovereign of its own, acted upon by no other law, affected by no outside force and therefore unchangeable in its nature and operations. There is no such law. That the laws of nature cannot change or violate or suspend their own action is an evident fact, but this does not mean that they cannot be changed or suspended by a force or power from without. A man cannot lift himself by his boot straps, but this does not mean that he cannot be lifted by an outside power.

To assert, therefore, that a miracle is a violation of the laws of nature is to assert that the laws of nature cannot be controlled by any outside force, however powerful the force, so as to produce or allow the miracles said to be performed by Jesus. This is to presuppose either that there is no God, or if there be a God, that he wishes or can wield no sovereignty over the works of his hands than such as we ourselves behold or can comprehend. This position puts nature and natural laws above God.

I maintain that a modern Christian can believe in miracles because he believes in God, for the matter of our belief or disbelief in miracles is dependent almost wholly upon the quality of our belief in God. If we believe that God is in nature, but at the same time that he is superior to nature; that he rules nature by general laws, but that he rules and not the laws

that he rules the laws of nature, rules them by a law that is above all other laws, by the exercise of his sovereign intelligent will; if we believe this it is no trouble to believe in miracles. Facts which are not possible to natural law in its own independent action are possible to law under the guidance of an all-wise, all powerful God. For such facts satisfactory reasons may be assigned, and if in addition to the reasonableness of the facts sufficient valid evidence be adduced, these facts must be admitted like all other facts, whatever be our theory as to the way in which they were accomplished.

Not only so, but miracles are consistent with the principles which control our reasonings and beliefs. It is the rarity of miracles which creates the thought that they necessarily imply that at which faith must stagger and not anything in the nature of the miracle itself. We cannot believe in what is self contradictory. For instance we could not believe that Jesus made Bartameous to see and yet he could not see; that he raised Lazerus and yet Lazerus was in the grave; that he multiplied the five loaves and yet the five original loaves remained. These things we can no more believe than we can believe that black is white, for they are absurd. But miracles do not belong to this class of things. There is no more violence to reason—provided we assume adequate power, provided we believe in God—in believing that a man was raised from the grave than in believing that he was lifted from the ground; no more innate incredibility in the healing of the sick, the blasting of the fig-tree, the walking on the water, by the instantaneous exercise of powers invisible to us, than in the doing of these things by instrumentalities operating through periods of time, and manifest to our sense of sight or touch.

The walking of Jesus upon the water comes within the range of things credible just as really, though not so easily, as his walking upon the land, and the only reason that we believe the one act more easily than the other is because the walking upon the land is an act with which we are familiar, and which we can easily class with other acts which we say we understand. But every day we believe things which we say we understand. But every day we believe things which no man has understood. We believe this because we see, touch, taste, hear or have evidence which compels belief. Hence, familiar or unfamiliar, all that is logically essential to belief in miracles is adequate evidence in the case, and the miracles become actually credible just in proportion as we bear in mind the power by which they are asserted to have been performed.

Modern Christians believe in miracles if they believe in God.

Shawnee Okla.

SERMON BY REV. BEN COX SUNDAY MORNING, MAY 29th 1921

Subject—Stewardship of Money.

When we remember that there is more in the Bible about money than about heaven and hell put together, it goes without saying that a discussion of this important question limited to thirty minutes or so must essentially be fragmentary.

Not long ago I reminded you of a great number of references to the Second Coming of Christ there are in the New Testament—many more about the Second Coming than about the First Coming. Perhaps 1-32 of the New Testament is taken up with the Second Coming of Jesus. We are impressed to find that five times as much is given to discussion of money, or 1-6 of the New Testament, either directly or indirectly, refers to money.

Dr. Phelps, pastor of the First Baptist Church of San Francisco says there are five tests for the Christian—Gold, Silver, Green-backs, Nickels, Coppers. He reminds us that we test gold by acid, but gold tests us, and it does. Paul, in writing to

the Colossians says—"For ye are dead, and your life hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are on the earth. Fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry." Col. 3:3-5. Notice that he makes covetousness the climax of all these awful things, and plainly says "Covetousness is idolatry." A man's purse has a great deal to do with a man's personality. If a man's purse is bigger than his personality, the more money he has the poorer he is. There is a close connection between a man's purse strings and his heart strings. I read recently of a man who had a disease that forced him to keep his hands in his pockets. He could not take them out when he tried. Many of our church members seem to have that disease. Unclean is good if unclean will function, but if your unclean does not function, it is useless. A good many people emphasize emotion, but unless your emotion results in motion you will be better off without it. If you give you will grow. You cannot help it. Recently at the Southern Baptist Convention I sat behind a big business man who runs a chain of stores. He was testifying to the blessedness that came to him because of tithing, and then he said these striking words—"In the last few months I have something else." And then he told us how the Lord had blessed him as a personal worker. He started by giving in the proper spirit and he grew thereby. We have often been reminded that there is no "personal" consecration without "purse and all" consecration.

It was my pleasure also at Chattanooga to hear Miss Jessie Burrell, that wonderful woman who did that marvelous work in Washington with her class of 1400 women. They met in a theatre building because they had not room in the Baptist church for them. She spoke of the practice of tithing and said very many of the girls testified to the wonderful blessings that had come to them because of this tithing. Quite a number of them are working for the Government at one hundred dollars a month and they would come to hear her and say "Miss Burrell, it is so funny. I cannot understand it, but the ninety dollars goes farther than the one-hundred used to go." The class is prospering so extensively that they telephoned to Missouri to Miss Burrell begging her to come back to Washington, and although she draws quite a large salary as teacher in Missouri, they said the members of her class would pay her same salary she was receiving there if she would come back. Miss Burrell told us that there are 400 churches in Missouri closed. In one Missouri church she found a man paying one hundred dollars a year to the pastor's support, while at the same time he had seventy-thousand dollars on deposit in the bank. The practice followed by this man is one of the reasons why there are 400 pastorless churches in Missouri, I am sure. Miss Burrell said that in Washington there are girls earning twelve-hundred dollars a year who gave thirty dollars a quarter to the church, while a man in the church who earned twelve-thousand dollars a year gave thirty-five dollars a quarter.

I think I hear you say, "Well you must be a tither." I am, and I have found a blessing therein. Never shall I forget when I was pastor of the 1st Baptist Church in Little Rock on a salary of one-thousand a year and one day a little woman in the church handed me a tract on "tithing." I read it and was greatly impressed with it. Mrs. Cox read it. We prayed over the matter and decided to tithing. Although the salary was small and the church three-hundred dollars behind on that, within sixty days after we had decided to tithe, the church, without any suggestion on my part whatever raised my salary to fifteen hundred. Somebody says "Well that would have happened anyway." I don't know. It might, but somehow I have an idea that there was some sort of connection between our commencing to tithe and the raise in salary. Another great advantage of tithing is that

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we are almost always found with something on hand for the Lord's work. In these stressful times without tithing we find that there are many strings tied to every dollar pulling in many ways, but if we really set apart the first dime in every dollar for the Lord's work and realize that it belongs to him and that we are not giving but merely paying our tithe, things will be all right. I have just had five very happy and I trust useful days at a revival meeting in the Delta. I am greatly strengthened to find the spirit on which the Delta people are meeting their adversities. I called on a man not long ago who had been a very heavy loser. He told me he had received much help from an article from the "Orphanage Magazine." In this article the question was asked "Suppose a man lost instead of made—what shall he do as to tithing?" The answer was given—"Let him tithe the amount he spends for family expenses." Now this man set aside six thousand dollars for such expenses. Six hundred would be the tithe, of course. He said to me, "Now, six hundred is mere bagatelle for me to give in a very liberal giver. But instead of being sour on the world because of his losses, he seems to be filled with rejoicing in the midst of this loss. He still carries out the teaching of God's Word in regard to tithing, and God is giving him a rich blessing.

We Baptists have for one of our cardinal tenets the fact that we believe Bible is a sufficient rule of faith and practice. According to this tenet we should believe more strongly than anyone in the doctrine of tithing because there is so much in the Bible about it. I could give you very many references had we the time. Right in line with that in Leviticus 27:30, which reminds us that the "tithe is the Lord's." In tithing we are paying our tithe, and after that we are ready for offerings. We pay our tithes and give our offerings. I think I hear somebody object, "this is an Old Testament Doctrine." Yes so is the command—"Thou shalt not kill" and "Thou shalt not steal" an Old Testament Command. "Thou shalt not commit adultery," Thou shalt not covet are also Old Testament commands. It is very striking that the Ten Commandments start with this—"Thou shalt have no other God beside me," and close with "Thou shalt not covet." Compare with Paul's words—"Covetousness, which is idoltry." Don't forget that four-hundred years before the Law was received on Sinai tithing was practiced. Abraham paid tithes long before the existence of the Children of Israel. The ceremonial Law was fulfilled by Christ. He became the Great Sacrifice, taking the place of the lamb brought to the altar. The Levitical priest stands aside for our great High Priest. One of the great errors of the Roman Catholic Church is found in the fact that they seek to bring the Old Testament Priest into the New Testament dispensation. No longer do we need the mercy seat, for Jesus provides a way for each of us. No longer do we need the feast days, for Jesus rose on the first day of the week. No need for feast days since the First day. Then again, Jesus commands tithing, speaking of the "tithe of mint, anise and cummin." He says very plainly "these things ought ye to have done and not leave the other undone." We tithe, not to help him but ourselves. We need to tithe more than he needs the tithe. The silver and the gold are his and the cattle on a thousand hills. He knows the location of every vein of gold. He knows where the pearls repose in the depth of the ocean. Men spend vast sums of money mining for diamonds, but Jesus knows where all the diamonds are without mining. I repeat, we tithe not because he needs the money but because we need to tithe. We tithe because it is right. We tithe because it is expedient. A Mississippi pastor gave thirty reasons for tithing. They are quite good, I think—

1. The tenth is the Lord's and not ours.
2. It honors the Lord to give it to him.
3. It sets a generous example.
4. Jesus is worthy of a tenth.
5. The kingdom needs that much money.

6. The lack of it has sometimes humiliated the church.
7. Tithing puts system into church support.
8. It is fair to the man who has little or much.
9. Tithing makes giving a pleasure.
10. It makes a partnership with God.
11. It prevents the love of money forming in the soul.
12. It is the safety valve against penuriousness.
13. The Bible commands tithing.
14. Noted examples of it are in the Bible.
15. When the people withheld the tithe God charged them with robbery.
16. The Bible tells of people being cursed with a curse because they did not pay their tithe.
17. It also states that if an affliction is for this reason, then the payment of the tithe will bring about the removal of the affliction.
18. Jesus said the people did right to tithe even mint, anise and cummin.
19. God claims that all the money is his, and we are but stewards, but he wants one-tenth used in his church.
20. If God gives us nine-tenths, surely we would not begrudge him the tenth.
21. God can smite all ten tenths from a man's hand if he wills.
22. The cheapest thing to do, in the long run, for a man to do, is to give a tenth.
23. Nine-tenths with God's blessings will go farther than ten-tenths without his blessing.
24. Tithing is laying up treasure in heaven.
25. We leave all ungiven tenths at last when we die.
26. No tither was ever sorry he tithed.
27. Even if a man lose by tithing, still should he tithe.
28. Though there are sacrificial gifts in the Bible yet no person is ever said to have given too much to God.
29. No contribution of ours was ever so great as God's gift of His Son to us.
30. If God wants us to tithe it is safe to do it and unsafe not to do it.

Now let us look at the fact that the tithing is connected closely with the Coming of Jesus. You will be strongly impressed, I am sure, if you study Malachi, the last of the Old Testament Books. Malachi, as you know, means "My Messenger." The picture is very striking. He first tells about the great love of God, and then the awful sins of the people and the darkness caused thereby. In the third and fourth chapters the Second Coming of Christ is mentioned at least ten times. 1. "The Lord, whom ye seek, shall suddenly come to his temple." 2. "Behold he shall come, saith the Lord of hosts." 3. "But who may abide the day of his coming?" 4. "Who shall stand when he appeareth?" 5. "I will come near to you to judgment." 6. "And they shall be mine, saith the Lord of hosts, in that day when I shall make up my jewels." 7. "For behold, the day cometh that shall burn as an oven. And all the proud yea, and all that do wickedly, shall be stubble. And the day that cometh shall burn them up, saith the Lord of hosts, and shall leave them neither roots nor branch." 8. "But unto you that fear my name shall the sun of righteousness arise with healing in his wings." 9. And they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." 10. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." He urges the people to repentance and that they return to God, but they say "Wherein shall we return?" In the study of another question—"Will a man rob God? Yet ye have robbed me." With a meek and sanctimonious tone they reply by asking "Wherein have we robbed thee?" Then the answer—"In tithes and offerings, and because of this ye are cursed with a curse." Then comes the glorious promise—"Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

And so today, the world in its confusion and darkness and distress, with its formalism says "Wherein—Wherein?" What is the remedy now? Just the same remedy as then. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." "It is not stop, look and listen," but "stop, look and loosen." If we do not bring in the tithes, God will take them. Are we honest with God? Ananias and Sapphira brought much money, but they lied to God and they had their funerals only three hours apart. I insist that we can not be really right anywhere unless we are right in the money question, because as I said before, there is a close connection between a man and his money and let us not think for one moment that we are excluded because we are not rich. It is not a question of how much money but how close is your money to you. I hold it closer and find it blots out about half of the audience. I hold it right close to my eye and I said "This blots out none of you. I hold it closer and find it blots out all of you. It is not a question of the value of a piece of money but the proximity to my eye." If the piece of money had been a twenty dollar gold piece, the effect would have been the same. The fifty-cent piece could blot out as many as the twenty dollar gold piece. If it had been even an old-fashioned English penny worth about two cents in our money, if held close enough to the eye, the entire audience would have been blotted out. I repeat, it is not a question of amount, but how close is your money to us? Are we interested more in money than manhood?

I close with the story of a happy judge. This happy judge had a place on the U. S. Supreme Bench. In the church to which he belonged they were going to make an "Every Member Canvas" so that every member in the church might be represented in the financial bulletin. The judge was notified that he was included to take part. He said "No indeed. The dignity of my position would not allow this," but after further insisting he agreed to go with another friend and said "give us five children and five men." One home at which they called was that of a cobbler in very poor circumstances financially. His little girl Mary had been converted and joined the church. The Supreme Judge, and the friend called and asked for her, Mary herself came. They told their mission and explained matters to her and then had prayer. Afterwards little Mary signed a card for seven cents a week. The Judge and his friend went on their way. When they got to the next block, little Mary came running after them and said "Please come back. Father wants to see you." They went back, and the cobbler meeting them with his eyes full of tears said "Gentlemen, I cannot fathom why you should be willing to come to my house to get little Mary to sign a card for seven cents a week. They replied that they were in the ministry of the Lord Jesus Christ and wanted to help Mary to get on the right foundation of the question of giving. "Then," said the cobbler, "I must be wrong somewhere. I am going out to church with Mary tonight." And he came. And when the invitation was given, little Mary took his hand and the father who had not been to church in a long time, came to the front and confessed Christ. The Judge and his friend went up there too, and put their arms around him. He took them by the hand and said "Thank you, gentlemen. You did a great thing for my soul today." I am hoping that this church will right soon put on a canvass of some kind, emphasizing the value of manhood above money. If so, I am sure not a few will be led to Jesus thru this canvass and will take the canvassers as the old cobbler did, by the hand, saying "You did a great thing for my soul today."

MISSISSIPPI WOMAN'S MISSIONARY UNION

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Editor W. M. U. Page—	MISS M. M. LACKEY	Jackson

SUGGESTED BOOKS FOR MISSIONARY LIBRARY

Our president, Mrs. Aven, very kindly sends us the suggested list of books for our mission-aries. Her letter to the vice-presidents is given also because it thoroughly explains this matter in which we are now deeply interested:

Dear Vice President:

You will recall that at the last meeting of our Executive committee—growing out of certain suggestions in "Laborers Together"—Mrs. Aven suggested that a very worth while Personal Service work for the coming year would be sending books to our foreign missionaries. A committee composed of Mrs. P. I. Lipsey, Mrs. G. W. Riley and Mrs. A. J. Aven was appointed to suggest a tentative list of books suitable to send to those working on the foreign field. This committee submits the following list, with these suggestions:

That the books be sent to our three young women Missionaries. That the 1st and 2nd Districts send their books to Elizabeth Kethly, the 3rd and 4th Districts send to Pearl Caldwell, the 5th District send to Mary Anderson. That the books be sent to those whose Districts are complete and that the list of books their District is responsible for so there will be no duplication.

That the books be sent in time to reach their destination at least by Thanksgiving.

That all books be purchased through the Baptist Book Store in Jackson and that the books be sent to the W. M. U. Headquarters.

AUTHORS.

.....	Ridgwell Cullom
.....	Alice Brown
.....	John Fox, Jr.
.....	Juliet Tompkins
.....	Peter B. Kyne
.....	J. Allen Dunn
.....	Mrs. Patterson White
.....	Arthur Stringer
.....	Mary Roberts Rinehart
.....	Mary Johnston
.....	Master (The younger)
.....	James Oliver Curwood
.....	Edward Bok
.....	Autobiography
.....	Hoover
.....	R. W. Lane
.....	Negle Frederick Lynch
.....	Mary Parkman
.....	Fullerton
.....	Rhis
.....	his work
.....	F. Dilnot
.....	Hillis
.....	Francis March
.....	Mason
.....	Waldo
.....	Mullens
.....	Prayer
.....	Murray
.....	ation

W. M. U. CLASS RECEIVE DIPLOMAS

The hospitable home of Mr. and Mrs. S. A. Pool was the scene of a beautiful affair on Monday afternoon, June 27, when diplomas were given thirteen "sweet girl graduates." As this idea was carried out in the delivering of certificates to the ladies of W. M. U. who had completed the study, "The Call of the South" under the capable and efficient leadership of Mrs. J. E. Arnold.

Bright were the faces and sparkling the eyes of these mothers and other ladies who were carried back by pleasant reminiscences to girlhood's happy hours, as they in the "white commencement dresses" received their certificates, the culmination of their zeal and effort in the study of this splendid book.

As each guest entered on this happy occasion, she was given a badge of the W. M. U. colors, purple and white. The living room and dining room were thrown together, and put inside the dining room the "happy girls" marched in and were seated. The program given follows:

Piano solo, Miss Bertha Jenkins; devotional, Rev Rogers; Quartet, Mr. and Mrs. Tood, Miss Reeves, Rev Rogers; Mrs. Arnold then gave a summary of the book studied, after which Rev. Bailey in a very inspiring manner delivered the certificates. As each lady received her beautiful tied roll, meaning so much to her, she responded with a quotation from the book.

Delicious refreshments of brick ice cream and block cake, carrying out the color scheme were then served.

The interior beauty of this home was enhanced by the use of potted plants and cut flowers intermingled with draperies of purple and white.

Many expressions of appreciation were extended Mrs. Arnold and she was the happy recipient of an exquisite table runner presented by the missionary class.

The ladies then gathered in the yard, which is a veritable bower of ferns and blossoms, and many kodak pictures were made of the group.

The Baptist are doing a wonderful work in the community and the spiritual influence that radiates from the open doors of the church means the uplift and elevation of all whom it touches. The plans for the great revival are being carried out to the minutest detail and all hearts are now in expectancy for this harvest of souls. The Newton Appeal, Newton, Miss.

COUNTY RALLY

A most successful rally of the Sunflower County W. M. U. was held at the Moorhead Baptist church June 22, the attendance being large and the program practical and helpful.

Rev. R. Wallace of Inverness, and Rev. Webb Brame of Drew, were present and added much to the occasion with a good devotional service and a thoughtful talk on "Consecration."

A notable feature of the program was the participation of several splendid young people, Miss Ruth Bradley of Inverness, led a fine devotional service; Misses Eloise Moorhead, of Jackson and Myrtle Price of Inverness spoke on "Our Orphanage" and "what the G. A. means to me," and an appropriate song was rendered by the Moorhead Sunbeams.

Much enjoyed by all was a paper on "Christian Literature" by E. F. Mullen of Sunflower, an interesting talk was made by Mrs. S. A. Wilkinson and Mrs. Mothershead of Ruleville and Mrs. H. L. Martin of Indianola. Mrs. Martin was also on the program for a solo, "Does God Need Me?" and Mrs. Gardner of Moorhead rendered a piano solo, both of which were highly appreciated.

The Moorhead ladies, through Mrs. J. W. Lucas, extended a most gracious welcome to the visitors and left nothing undone to add to their pleasure and comfort. A delicious and bountiful luncheon was served at the High School dining hall.

FAMILY SCHOOL FOR MISSIONS AND METHODS, AND W. M. U. RALLY AT CLEVELAND.

This was a fine meeting at Cleveland June 22-23. It was well attended by both Cleveland and Merigold. About twenty boys and girls from Merigold went every day and several from Cleveland attended regularly.

Miss Mamye Slaughter conducted the Story Hours for Sunbeams, and a Junior class for the G. A. and R. A. age. About twenty-five attended these classes the entire time and received certificates and seals. Miss Slaughter is a most excellent story teller, her loving manner and sweet voice blend beautifully; children of all ages as well as grown-ups are charmed with her teaching.

Miss Minnie Landrum conducted Mission study classes for women, teaching Dr. Mullins' book, "Talks on Soul-Winning". Eight ladies attended the class for the entire time, took examination and received certificates. If you have not studied this book under the direction of Miss Landrum you have missed something good. Don't miss an opportunity to attend one of these schools. The deep spirituality of Miss Landrum combined with the wonderful book makes the class above the ordinary mission class.

Classes on methods were also held and much good was done.

What these two girls are doing is a fine example of what our Training School is sending out.

On Wednesday afternoon the 22nd, Riverside Association held its 3rd rally in connection with the school. Six societies were represented and 45 or 50 ladies present.

After an inspiring devotional led by Miss Landrum and the roll call of societies, Miss Slaughter gave a demonstration by the Sunbeams, and delivered an address on "The Importance of Training Young People for Service." Surely all mothers left feeling more keenly their duty to their children!

A report of all phases of the work being done in the association was given by the Superintendent. We feel proud of what our ladies are doing.

Mrs. M. F. Doughty, our Vice President, discussed the policy for our new year and conducted a round table discussion. Although the time was limited for the rally, it was a great uplift to all present, much good is derived from having quarterly gatherings. The Superintendent is so glad to report that every society in her association reports every quarter, and the reports in most cases are good.

One enjoyable part of the meeting was our dinner on the ground each day. All who attended carried lunches and the Cleveland ladies and pastor supplied many extras which added much to the bodily comfort. All left feeling very loving toward the Cleveland people and with more eagerness to do more to win souls to Christ.

The meeting adjourned to meet again in Lyon Oct. 4th for our Associational meeting.

MRS. GUY WALDROP, Supt. of Riverside.

CHRISTIAN EDUCATION DAY

The Rome Baptist Sunday School observed Christian Education Day on June 26th. A rather interesting and instructive program given by the primaries and juniors under the direction of Miss Edna Aaron and Mrs. J. A. Womble was rendered to a goodly crowd. Several inspiring talks were given by our efficient superintendent, Mr. J. D. Salmon.

The most touching scene was when the whole school arose together thus showing their determination to secure a Christian Education.

All enjoyed the impressive talk by Dr. W. M. Biggs on Christian Education. —An Earnest Worker.

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve."

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Baptist Orphanage
Athens, Monroe Co.
Columbia.
DeSoto.
Junior Unions.
Dixon
Baptist Orphanage
Pontotoc
Columbia
Aberdeen
Oxford
100% Bible Readers.
Aberdeen Juniors
Dixon Juniors
Athens Monroe Co. Srs.
100% Study Course.
Dixon Juniors
100% Givers.
Aberdeen Juniors
Baptist Orphanage Juniors
DeSoto
Pontotoc Juniors

This is the list received so far, that is up to the time this goes to press. If unions would report promptly they would save embarrassment on the part of the B. Y. P. U. and State Secretary as well.

The others will be given space later.

A LOST COPY

The copy we sent in for our department several week ago telling of the conventions at West Point and Tupelo, has it seems been lost. It should have come out in the Record June 23 but in some way has gotten lost. In that copy we had a report of the two convention held at West Point and Tupelo, and we are sorry that this report has not found its way to the public. The two towns entertained in a most hospitable and satisfactory way and everybody in attendance had a delightful as well as profitable time. The programs at each place were good. We gave in last Week's Record the organization of these as well as the other districts.

THE DeSOTO B. Y. P. U.

The B. Y. P. U. of the DeSoto church Clark Co., has had a remark-

able record during its years existence. They caught the Missionary Spirit right at the beginning and in the year's time have helped in the organizing of about half a dozen other B. Y. P. U.'s in near by churches. One of these unions was in Oak Grove church. This union reports A-1 the first quarter of their existence. In order to be able to do this Missionary work the DeSoto union first thought that they ought to be A-1 before they could successfully carry out their program, so they went to work to make their union A-1. It has maintained this standard for three of the four quarters. Credit is largely due to their most efficient, Miss Ethel Parker. When they attempt to organize a union, they never give up until the job is completed. They visited one church five times before they accomplished their purpose. Miss Parker in one of her reports said that "We have bought song books for the church, and are working for a piano for the church. The B. Y. P. U. members paid almost all of the pastors salary for the past month." And the B. Y. P. U. is not a B. O. P. U. (Baptists Old People's Union either.

CLARK COUNTY CONVENTION

The Clark County B. Y. P. U. Convention was held with the DeSoto church the first Sunday in July. All but two of the churches in the county were represented. There was a good crowd, and the program rendered was far above ordinary. The DeSoto B. Y. P. U. rendered a program that could not be beat and all other parts of the program were rendered in a delightful and impressive way. The Convention opened Saturday evening with a big social for all the delegates, then at seven thirty o'clock the welcome address and response and convention sermon. Mr. M. F. Herring one of our summer workers was there and reports that everything was tip top and gives the following list as officers for the next year. Mrs. C. S. Ray, Quitman Pres. Miss Ethel Parker, DeSoto Vice President, Miss Moore of Enterprise Sec. Miss Elsie Jones, Shubuta, reporter.

NETTLETON SENIORS

A letter in part from Mrs. C. S. Bigham of Nettleton given here gives an interesting suggestion to other unions who need some things. "We have climbed a little higher toward being A-1. The trip to the Tupelo convention gave the union a vision and each member is more interested now than ever before."

The officers and committee chairmen have been negligent with bringing up "written" reports at the Business Meeting of the union, but we have each a book to keep a complete record now so we hope to have a fine report for this quarter.

We have perfected our organization by the Standard of Excellence, and have had a meeting to study the duties of all officers and committees.

We are sending our Vice Pres. to the encampment at Blue Mountain; several others are going."

TAYLOR JUNIORS

An interesting original plan is given here for getting real work done. The Taylor Junior union each Sunday grades each group on Bible readings, sword drill, singing program behavior, and others. Each Captain selects a sec-treas. and First Lieutenant (Who takes the Captain's place when absent) out of her group.

By this way of grading any promoting the work the union has attained the A-1 Standard and has interesting programs with good singing and good behavior. Miss Kathleen Taylor is acting as leader during the summer months in the absence of Mrs. Porter the regular leader.

BUY A BOOK A WEEK

We have a large supply of books in stock now to supply your needs. Testaments, Bibles, Song Books, Books on Theology, Copyright Fiction, and most any other kind of book you wish. If you do not have it in stock we will order it for you. We are at your service, use us. Mail orders given prompt attention.

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J. L. JOHNSON, President.

Hattiesburg, Miss.

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ONE DELIGHTFUL WEEK OF: 1, Training Classes in S. S.; B. Y. P. U.; W. M. U.; and Laymen's Work. (2) Sermons, Lectures and Addresses by great Baptist Leaders. (3) Singing, led by one of the world's greatest directors, Charley Butler. (4) The well-famed Assembly Sunset Services. (5) Refreshing sleep, wholesome meals, recreation, games, entertainments and socials.

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AN EXTREMELY PLEASANT VACATION COMBINED WITH PROFIT IS TO BE HAD AT THE ASSEMBLY. INDIVIDUALS, CLASSES, UNIONS and DELEGATIONS SHOULD NOW BE MAKING PREPARATIONS TO ATTEND.

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So far as my information goes and observation the "rivers" of this country, except those right in the mountains, are in normal dry times either dry beds of sand or tiny streams in a wide shallow river bed. I have not seen any bridge nearly so high or so long as (say) the bridge of the A. & V. over the Big Black near Vicksburg. Nothing anything like as high or long as that and that isn't such an immense bridge, either. I have seen none as big as the Pearl River bridge. In fact they seem to build them differently here. Both road and railroad bridges are of concrete and steel on low piers a few feet above the sand bed of the stream. The idea seems to be that the water will run over them anyway and probably wash them out, so why go to so much expense about it?

The average annual rainfall of this region is 14 inches. (Mississippi has about 50 inches) So most of the water of the streams comes not from rainfall, but from melting snow in the mountains. When they do have a big rain accompanied by the melting of snow in the mountains, then come floods like that of June 3rd when Pueblo suffered.

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You may have noticed that I have skoken of inhabitants just now—not native. There are, I am Colorado. I have questioned many in the course of my wanderings and have not found a single grown person who was born here. Most of those questioned came from the middle West, some from New England. Once to my surprise, in a drug store here, the clerk said suddenly "Thing-amajig is my name. I'm from Kentucky. Aren't you from the South." I did admit the soft impeachment and learned that the cashier was by way of being a neighbor of mine. That is she was from some place in Arkansas. Up at Estes Park, a sporty kid of a college boy happened to be sitting at my table. (I had registered as from Aiken.) He said "I hear you are from my part of the country. I'm from Wilmington N. C." So most of the inhabitants are what Dr. Pitt of the Religious Herald, to grandpa's disgust, used to call exiles. Most of the msay, "I came out here on a trip in such and such a year and liked it and stayed.

Of the 939,000, over a third live in Denver. Of the 939,000 two thirds live off of the tourists. The other one third lives off of those who live off of tourists.

J. J. Lipsey.

BAPTISM IN THE TANGIPAHOA RIVER

Ponchatoula, La.

Sunday, July 3, 1921, will be remembered as the greatest day in the history of Baptists at Ponchatoula. In our recent meting we received 22 candidates for baptism. Two of these were baptized at Hammond on Saturday, June 25. This left us 20 for Sunday's trip to Tangipahoa River. All came but one who had to be out of town, so this left us 19 who were baptized Sunday afternoon. The ages ranged from 10 to 45 years.

There was altogether a fine impression made on everyone who witnessed this scene and our faithfulness to the great ordinance of baptism as it is taught in the new Testament was manifested to the Glory of God.

A more beautiful and impressive scene cannot well be imagined. Although the thermometer stood at 95, it did not keep people from going six miles and back in order that they might see the baptizing in the river. Long before the time set for the baptizing to begin there were cars, delivery trucks, Fords, horseback riders and pedestrians making their way toward the river. Even the baseball game did not interfere. When the pastor came within a half mile of the place chosen for the service it became very difficult for the truck in which he and about 16 others were riding to get by the parked cars and other vehicles which the people had left in order to get nearer to the river. They had walked down the dusty, hot road and down to the banks of the great Tangipahoa river and had been waiting there for the coming event of the day.

The place chosen for the baptizing cannot be well described in words. I do not believe that the hand of man could improve in any way the natural beauty and utility of the situation. God's handiwork is manifest as he has greatly enhanced the surroundings. There is an incline gradually sloping down from a wooded portion of the bank and becomes a beautiful sandbar as it approaches and enters the river. A considerable part of this incline is almost flat and the beautiful white sand makes a pretty border for the clear running water which reflects the blue of the sky. On the opposite side of the river from where the people were the bank is much higher and the water much deeper and bluer. As one takes the water there is a gradual sloping of the surface and rising of the water. At a distance of some 50 or 100 feet from the water's edge there is quite a choice of depth. The floor is compact sand.

Now as we stand in the center of the river looking back toward the bank we have another conception of the beauty of the place, and of the greatness of the throng of people. There are more than 1000 people stationed around about the river. There is a great throng who in their eagerness to see have come down into the hot sandbar and are pressing against the water's edge. Further upon the incline as it gets considerably higher going away from the river there under the trees and vines of the wooded portion of the banks in the shade can be seen a vast number of people. The situation can well be described as a great amphitheater. Everyone can see into the river. There are people of every age and description of every religion and of no religion. In fact the whole thing was absolutely new to

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phenomenon was witnessed between Denver and Lyons where the valley had been flooded but the water had receded, leaving only the lowest places flooded. Many times I saw horses standing in the knee deep water (though there was plenty of exposed earth round about) grazing on the submerged grass, with their noses six inches or a foot under water, just like ducks and geese do.

You have heard of Western horses who consider themselves hitched if the reins are thrown over their head and allowed to dangle and touch the ground. On a busy Denver street, with no other horses around, but with automobiles whizzing by and street cars and other traffic making plenty of din, I saw a horse thus anchored with apparently no other idea than to wait until somebody picked up the reins.

North of Denver a few miles I saw a man who appeared to be a Mexican plowing a beautifully kept and geometrically laid out truck patch. Nothing strange about that? Well it seemed strange to me to see a twelve year old boy hitched to and pulling that plow, a-sky-ooting, along those rows as fast as a horse (faster than a mule) would pull it.

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most of the crowd as they had never seen anyone baptized before. Yet everyone was respectful and for the most part silent when the words so familiar to us floated out upon the clear air and into the ears of those on the banks:

"In obedience to command of my Lord and Saviour, Jesus Christ, and upon a profession of your faith in Him as your personal Saviour, I baptize you my ----- in the name of the Father and of the Son and of the Holy Ghost. Amen.

The reason I am writing this in detail is because the work at Ponchatoula is practically a mission field and so many will be glad to hear of the great impression made by our forces there. We have received 44 members since January 1, 1921.

Faithfully,

William B. Haynie,
Pastor, Ponchatoula La.
Address: Baptist Bible Institute
New Orleans, La.

BUDE REVIVAL

Rejoice with us for the Lord has blessed us as only He can bless. Our meeting began on the fourth Sunday in June and went through the first Sunday in July. Brother W. W. Kyzar of Columbia did the preaching and all that know him know that it was done exceedingly well. God gave us forty eight additions, one whole family came trusting the Lord.

Most all of the fortyeight were for "THE JORDAN". Our hearts were greatly rejoiced when five of our fine young people surrendered for service anywhere the Master calls. One was restored. \$200 offering for the man of God that came. May say that we didn't use any "curry comb" to get the dimes but out of free and grateful hearts the people gave to Masters cause. We have been having people for Baptism all along through the year and are pleading with God to give us many more in the future than in the past. Pray for us that God may keep us humble at the foot of the cross. The Methodist Pastor and his noble companion did excellent service. Brother Paul Grice is the local Methodist pastor. The following preachers came up and gave us much aid in the common fight. A. P. Scofield of Woodville, W. A. Thornton of Siloam, Pope of Monroe, McGehee of La. We thank God for all of these. Will not every one that reads these lines pray for the pastor and his family that God will use us over here.

W. A. Greene Pastor.

NOTES FROM NOXPATER, LIBERTY AND UNION

The Liberty Baptist Church has had quite a good time getting things right within the last few months. There have been many apologies made to the church like we used to have. As a result we are having increase in the congregation, better feelings among the membership, and are looking forth to the coming meeting with interest. We are expecting God to bless us as never before.

The Mt. Carmel Baptist church of Noxpater is growing in its conviction and believe with their pastor in the

gospel truth. We have reached the conclusion that Jesus Christ was a Baptist in every respect. He heard a Baptist message, was baptised by a Baptist preacher then preached a Baptist message and organized in a progressive way a Baptist church.

The Union Baptist last Sunday received two by letter, in the regular services. The coming Sunday is the day for the Evangelist to arrive. Rev. J. D. Brame of Meridian and Singers and Mrs. McKinley of Tennessee. We are expecting great times together. "Come and see."

S. W. ROGERS.

OBITUARY

Mrs. Margaret Brunson widow of W. L. Brunson Sr. deceased four years before her, died at the old homestead a few miles east of Enterprise near Union Baptist church about midnight of 3rd July, it is a remarkable family. Thirteen children were born unto them and they are all grown. Eleven married; two daughters Misses Sallie and Kizzie Brunson have not married and they have taken care of Mother. The sons and daughters have made good, the men filling positions and progressive farmers all staunch Baptists and church workers. Interment will be at Union Baptist Church Cemetery.

W. H. Patton.

TYLERTOWN

We have been on this field three Sundays now and feel that we have fallen into good hands. The people received us so kindly and are trying to make it pleasant for us. A pastor's home has been purchased and plans are on foot to greatly improve it. The pantry was well filled with all the good things the ladies could even imagine we could use for weeks. The pastor was dressed out in a new suit.

Large congregations greet us at each service. 210 in Sunday School yesterday. Nine have been received into the church since we came eight by letter and one from baptism.

We are glad to be back in old Mississippi where we have spent most of our lives in the Lord's work. We feel very much at home.

We are here for all we can do for the Lord and the Baptist cause so just call on us brethren when you can use us.

May God bless The Record and more and more increase its power for good is our prayer.

Rev. and Mrs. W. A. Roper

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At Home Cards
Monogram Stationery
Calling Cards
Reception Cards
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L. I. MILLS, Secretary, Petersburg, Tenn.

MRS. ELLA MAY RHODES

On June the 8th 1921, Mrs. Ella May Rhodes of Hattiesburg, heard the summons of the Father saying, "come unto me and rest" and immediately obeyed, as her custom, leaving family and friends surprised at her speedy departure as it seems no one was expecting her to die so soon. She came from Ashland Michigan where she was born, to Rosola Springs Miss., with her parents, Mr. and Mrs. Berwell in 1889, when she was only thirteen years old, and was converted and joined the Central church there in 1890. On Nov. 25th 1891 she was happily married to J. O. Rhodes and after a few years residence there and at Seminary Miss., they came to Gulfport and united with the first Baptist church, then a mission station of the Miss. Baptist Convention Board. Here they found abundant opportunity and need for Christian endeavor. In a few years the 2nd Baptist church now the Grace Memorial, was organized, being located near their home, and in great need of efficient help, they moved their membership to this church and soon became active workers. Here sister Rhodes began to display those features of character which distinguished her as a remarkable woman. She became the teacher of the primary department, while her husband was supt. of the S. S. for years. She was the mother of eleven children, burdened with the care of household duties, which she never neglected, yet she was seldom if ever absent from her place in S. S. or church service. The writer has often seen her trundle her baby carriage into the infant department, and placing it by her chair, proceed to direct the exercises until the school closed. She had her children under excellent discipline, and her hospitality in her home was bountiful and cordial. She never seemed to regard her own comfort, while administering to the comfort of others. She was a devoted wife and helpmeet to her husband, cheerful and ever ready to encourage him, if he grew despondent under the burdens of business, or discouraged by the apathy of fellow helpers in Christian work. She was an affectionate and sympathetic mother, the firm and reasonable in administering family discipline.

Her sunny disposition was an inspiration to her pastor and her willing response to every call of duty and service was comforting and encouraging as the writer can testify. Mainly thru parental influence, the children when they arrived at proper age were led to give their hearts and lives to Jesus and enter the fellowship of the church. Her influence abides with us, though her bodily presence has vanished, and the rest she enjoys is the reward for her service here. Her burial took place at Hickory Grove church near Hattiesburg. Her Pastor, Rev. Abner Bryan officiating. There her body rests from labor, but her works do follow her. "Peaceful be thy silent slumber, Peaceful in the grave so low".

Yet in haven we hope to greet thee, where no farewell tears are known.

Her old pastor, W. C. G.

RESOLUTIONS

Adopted by Woman's Missionary Society of West Baptist church, West Miss.:

Whereas, God in His omnipotent wisdom has seen fit to call from us our beloved sister, Mrs. Ada McPherson Rogers, who was our faithful President and Stewardship leader of Woman's Missionary Society, therefore be it resolved:

First, that in the death of Sister Rogers, this Society feels keenly its loss; that the Sunday School has lost a zealous, faithful member and the community at large a noble character; that she was always ready and willing to do anything to promote the interest in church work of Christ her Christian life, her patient suffering and faith in the love and goodness of God, was an inspiration to all.

Second, that while our hearts are saddened over this great loss and we shall miss her wise counsel and co-operation, we bow in humble submission to our loving Father who maketh no mistakes; that we shall cherish the memory of Sister Rogers and do our best to carry on the work which was so pleasing to her.

Third, that we express our sympathy to her bereaved family and point them to Him alone who can comfort the distressed and may we and they emulate the virtues which made her life beautiful and inspiring

Fourth, that a copy of these resolutions be sent the sorrowing family, a copy to the Baptist Record and a copy spread on our minutes.

Miss Gaddis Fergusson
Mrs. J. S. Rosamond.
Mrs. W. G. Brock.
Committee.

RESOLUTION

We have indeed been on the mountain top this week and we feel that we are stronger and better prepared to go down into the dark valleys and help put the enemy to flight.

In this county Sunday School normal much good has been done, its influence will be far reaching and who knows but it will be felt to the uttermost parts of the earth.

May the Lord bless and lead us on to greater and nobler undertakings for him.

Whereas the people of the Bunker Hill community have so generously opened their homes to us and have entertained and cared for us so royally;

Be it resolved that we extend to them our heartfelt thanks and appreciations for the thoughtful royal hospitality showed us while in their midst.

That we extend to these earnest teachers our deepest appreciation for their perseverance and interest in us and especially to Miss Jennie Watts our county leader who in a large measure is responsible for the success of this normal.

And whereas the good people of Columbia have made it possible for many of us to attend this Sunday School Normal by their kindness in furnishing us conveyance, be it further resolved:

That we extend to them our most cordial thanks for these kindnesses.

That a copy of these resolutions be sent our county papers and the Baptist Record for publication.

Respectfully submitted,

Rev. L. A. Harper
Rev. W. A. Murray
Mrs. F. D. Robertson
May Davis

CANCERS CURED AT KELLAM HOSPITAL

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HIS HANDIWORK

Mr. De Forest Hulburd, vice-president of the Elgin National watch Company, writing in the American Magazine says:

"Sidereal time, or star time, is calculated by the period the earth takes to revolve on its axis. This revolution is so regular that it does not vary a hundredth of a second in a thousand years! You will concede that the men who make watches produce marvels; but even they must take off their hats to the Power which keeps this earth turning for a thousand years without losing or gaining a hundredth of a second."

Accuracy and time are not the only things in which the Almighty is perfect. But what is time to Him who is eternal? And "the heavens declare the glory of God" in more ways than one for He made them.

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Our Weekly Prayer List

Meetings Now in Progress Not Previously Reported

CHURCH	COUNTY	PASTOR	PREACHER ASS'T.
Raleigh	Smith	J. C. Parker	Bryan Simmons
Pleasant Ridge	Neshoba	A. N. Thomas	J. S. Laird
Mt. Pleasant	Winston	Z. B. Kitchens	None
Pleasant Ridge	Jones	J. W. Morris	J. Newell
Oak Hill	Pearl River	N. F. Clark	H. Mitchell

Meetings Beginning Third Sunday in July

CHURCH	COUNTY	PASTOR	PREACHER ASSISTING
Learned	Hinds	D. H. Waters	W. C. Stewart
County Line	Holmes	None	L. A. Moore
Bethel	Rankin	Wade Smith	J. L. Watts
Clear Creek	Rankin	D. W. Moulder	Madison Flowers
Liberty	Simpson	S. T. Courtney	None
Palestine	Simpson	W. S. Rogers	J. P. Hemby
Oak Grove	Simpson	L. S. Gardner	T. J. Moore
Stonewall	Simpson	B. E. Phillips	None
Burns	Smith	J. C. Parker	J. L. Hughes
Concord	Smith	T. J. Waldrop	J. A. Johnston
Liberty	Smith	N. L. Carlisle	W. R. Allmon
Sharon	Smith	T. W. Bishop	None
St. Elia	Smith	W. L. Meadows	B. D. Pearson
Yazoo City	Yazoo	Lee B. Spencer	F. D. King
New Bethel	Carroll	L. J. Lott	None
Bethesda	Montgomery	W. P. Winter	None
Birdie	Quitman	L. F. Gregory	John Measelle
Darling	Quitman	R. A. Eddleman	None
Spring Hill	Tallahatchie	E. J. Hill	None
New Providence	Calhoun	S. H. Shepherd	R. A. Kimbrough
Houlka	Chickasaw	S. P. Andrews	H. L. Martin
Pleasant Grove	Chickasaw	M. C. Putnam	None
Seconer Valley	Chickasaw	Geo. W. Pitts	None
Fulton	Itawamba	J. F. Benson	None
Taylor	Lafayette	Chas. Nelson	J. M. Walker
Shannon	Lee	G. W. Gundhart	W. H. Hamilton
Bethel	Tishomingo	G. H. Greenhaw	W. D. Page
Cross Roads	Tishomingo	W. C. Bryant	J. Grubbs
Blue Springs	Union	W. T. Darling	H. G. West
West Sena Ash	Attala	J. B. Hemphill	A. J. Lincoln
Binnsville	Kemper	A. C. Furr	E. V. May
Bluff Springs	Kemper	A. B. Culpepper	R. L. Breland
Center Ridge	Kemper	H. C. Joyner	H. H. Honeycutt
Daleville	Lauderdale	H. B. Harrison	E. E. Huntsberry
Liberty	Lauderdale	A. H. Miller	Dave Bryan
Bethel	Leake	R. C. Barham	Robt. Johnson
New Salem	Lowndes	W. W. Dyer	None
Chuuky	Newton	M. C. Compton	None
Fellowship	Neshoba	Al N. Thomas	E. L. Taylor
Pickney	Newton	R. K. Cleveland	J. W. Rooker
White Oak	Neshoba	James W. Jones	J. T. Burks
Branch	Scott	G. W. Nutt	Owen Williams
Cross Roads	Webster	E. T. Putnam	J. F. Mitchell
Oak Grove	Winston	W. S. Land	B. C. Land
Sardis	Winston	J. D. Fulton	None
Enterprise	Clarke	J. S. Slaughter	R. R. Jones
Rock Hill	Covington	W. B. Reckett	None
Leaf	Green	C. M. Grayson	F. H. Bancroft
Long Beach	Harrison	S. P. Powell	Bruce Hilbun
Shady Grove	Jasper	R. A. Venable	J. W. Lee
Vernon	Jasper	L. T. Simmons	L. G. Bassett
Antioch	Jones	Dan Powell	J. P. Williams
Big Creek	Jones	G. W. Boyd	None
Moselle	Jones	L. M. Phillips	W. H. Thompson
Good Hope	Lamar	J. M. Gibbs	J. F. Starnes
Lumberton	Lamar	J. N. Miller	S. E. Tull
Runnelston	Perry	R. M. Hardin	B. A. Ashworth
Clear Creek	Wayne	J. O. Crawford	A. L. O'Brian
Denham	Wayne	Joseph A. Daugherty	W. W. Wheeler
State Line	Wayne	H. M. Mason	W. E. Lockler
Berwick	Amite	C. T. Johnson	None
Roxie	Franklin	S. S. Perry	J. A. Barnhill
Providence	Lawrence	A. F. Davis	None
Friendship	Lincoln	W. H. James	J. F. Harrington
Mission Hall	Lincoln	R. M. Boone	None
Mt. Moriah	Lincoln	T. B. Sandifer	L. B. Golden
Bunker Hill	Marion	A. D. Muse	W. R. Haynie
Friendship	Pike	W. R. Johnson	B. L. Davis
Ozka	Pike	J. G. Gilmore	None
Mages Creek	Walshall	T. D. Cox	W. R. Drummond
Union	Walshall	W. A. Roper	None
Centerville	Wilkinson	R. M. Dykes	S. G. Pope

RESULTS OF RECENT MEETINGS

Number meetings reporting since last publication, 10; number professions of faith, 78; received for baptism, 74; received by letter, 59; total additions, 133. Number enrolled for denominational schools, 2.

Totals to date: Number meetings reporting, 52; professions of faith, 1097; received for baptism, 985; received by letter, 509; restored 5; total additions 1499. Number volunteers for ministry, 2; for mission work, 5; number enrolled for denominational schools, 5; number subscriptions taken for Baptist Record, 26.

THE GAMBRELL MEMORIAL MEETING AT PLEASANT RIDGE BAPTIST CHURCH

This church is nearing the century line in age, and in purpose and works declared to have come from the loins of Him who gave the Great Commission, "Go into all the world." Conflicts and achievements write the history of this church-age in subduing pioneer life to the Gospel of salvation, giving to the community the stamp of godliness and to the "region beyond", the words of power.

From this body, men and women of men, under the leadership of

have gone forth to bless the world, of which were J. B. Gambrell and his wife Mary Cabell Gambrell. These were given to help bring the world to Christ. They lived and labored not as twain, but as one in an epical life leading Israel's hosts to higher ground."

All roads lead to Pleasant Ridge on this occasion, the mighty host of people composed of comrades and children of comrades, with many who had heard of J. T. Gambrell met to recount the lives of their sainted ones whom God had honored. Much was said of the wisdom and triumph of the boy, the man, and of the lead-

the Christ. His devotion to duty, his loyalty to truth, his progressive spirit founded upon the only foundation that can be laid with assurance of final happiness, were argued as the means of attainment to all.

Pastor W. T. Darling led the minds of the great congregation from enlistment to victory in "the good fight of the faith," as fought by Paul and J. B. Gambrell, who followed Paul as he followed Christ. Bro. T. P. Randolph gave personal incidents in the life of Dr. Gambrell fraught with instruction for mind and heart.

Eld. George Williams, a cousin of Bro. Gambrell's, told of the excellencies of his cousin's life. Others spoke and time would fail us in telling of the many lessons taught by the "Great Commoner" befitting his manysided life.

After a sumptuous dinner and an hour in social fellowship with the people of four generations, services were resumed the young folks leading in inspiring singing.

Incidents in the church life of Pleasant Ridge showing prevailing prayer and co-operative effort of God's people in accomplishing God's purpose. The Lily of the Valley was admired, but the parable of the talents was insisted upon. The day uttered speech; the night showed knowledge.

A few days before the departure of our beloved brother Gambrell, I received a message of love for his mother church, which he requested me to bear in person. He kept in touch with this church through his busy life rejoicing in its success. As a church they rise up to call their gift, J. B. Gambrell, to the world "blessed." The church numbers 400 members.

I write in haste and under afflictions hand. If improved, 'tis not as desired, but the will of the Lord be done. I am visiting a few churches, which I once pastored. If I am worth one-half of what is expressed to wife and me, who now stays by my side, I have not lived in vain. We wait the summons when all together we will meet the exalted Saviour.

L. R. Burress.

Pleasant Ridge, Tippah County, Near Union Miss.

ALLEN, WARREN COUNTY

On the fourth Sunday in June I assisted Pastor D. W. Smith in a meeting at Allen, a new church and

a new pastor. He has the shepherd heart and watches for souls, is zealous for their salvation and gifted in doing personal work. The Lord added nine to the church, six by baptism five of whom were heads of families. Four others made profession of faith. Two men who had been watching each other and expecting to be killed forgave each other, shook hands and were happy. Offerings were made both to pastor and visiting preacher.

D. W. Bishop.

Bro. N. F. Smith was born Mar. 4, 1842, died Jan. 10, 1921. He was baptised into the fellowship of Bu-lah Baptist church in 1885.

He was married to Annie White in 1869. To this union was born eleven children four of whom preceded him to the grave, leaving a wife and seven children besides a host of relatives and friends to mourn his departure. He was a kind and affectionate husband and father. He honored his Christian profession by his walk and conversation always walking the straight and narrow path peacefully and humbly. He was loved by all who knew him and those that knew him best loved him most. Mr. Smith has departed from among us while we sadly miss him we submit it to the will of the Lord for he doeth all things well. Though we sadly miss him we feel that our loss is his eternal gain for he has gone where there is no suffering, pain nor woe. He has gone to his eternal home to dwell with the Lord. He cannot come to us but we may go to him. He was laid to rest in Little Rock cemetery after funeral services by Rev. W. H. Rainer.

Requested that a copy of this be placed on the church minutes and a copy be given the family.

Respectfully submitted,

I. S. Chaney

W. M. White

Mrs. J. H. James

Mrs. J. N. Harrison

The other day a man dashed into the Grand Central Station with just one minute to catch the Twentieth Century. He made the ticket window in to jerks.

"Quick, give me a round-trip ticket," he gasped.

"Where to?"

"B-b-back here, you fool!"

MISSISSIPPI WOMAN'S COLLEGE

Board in our new fire-proof dormitories costs only \$26.66 per month. Every room has connecting bath. Any other school with like equipment charges from \$40.00 to \$60.00 per month for board.

A faculty of 40 specialists. A standard College course. Fifteen Carnegie units admit to Freshman class.

Dr. Geo. H. Crutcher of the Baptist Bible Institute said that he made a full investigation of the schools of the South because he wanted the best for his daughters. Three of them were at the Woman's College this session just closed. He made reservations for four next session. Send for beautiful catalogue.

J. L. JOHNSON, President.

Hattiesburg, Miss.

THE CANCER PROBLEM

IRVIN ABELL, A. M., M. D., F. A. C. S.
LOUISVILLE, KENTUCKY.

CONTINUED FROM LAST WEEK

Noteworthy fallacies existant in the minds of lay people are that cancer is a blood disease, that it is hereditary, that it is contagious, and that to its presence in a family attaches a certain stigma. It cannot be affirmed too often that cancer is not a blood disease; the observation that secondary deposits or metastases develop at points distant from the original growth has given rise to this erroneous belief; the observation is lamentably true but the interpretation is lamentably false; the explanation being that delay in growth has permitted its spread and rendered it inoperable and incurable. The idea that an hereditary predisposition to the development of cancer might be transmitted in certain families has long been a popular belief which upon careful investigation has been proved to be untrue. Family groups in which a large number of members live to or beyond middle age will show a correspondingly greater number of cancer cases than family groups with but few members of similar age because of the operation of the law of average. So-called "cancer towns" and "cancer houses" are to be explained on the same basis, there being in such a large proportion of people in the "cancer age" the younger ones having departed for other fields. In a family the members of which tend to be very long lived, more cases of cancer will occur than in one in which the members die young; this is not because cancer is hereditary but because it is predominantly a disease of middle and later life. It is reassuring to note that life insurance companies pay no attention to a history of "cancer in the family" in determining whether or not a person is a good risk. Hoffman, statistician of the Prudential Insurance Company of America, has carefully investigated the insurance mortality records of this country, and denies that there is the slightest evidence presented in the enormous statistics to warrant the belief that heredity plays any part in the development of cancer. (W. J. Mayo.) The prevalent impression in some quarters that cancer is contagious has led occasionally to woeful neglect of its unfortunate victims; that this fear is groundless is shown by the failure of physicians and nurses to acquire the disease even though engaged daily in the various methods of care and treatment which bring them into intimate contact with it. It is true that a certain type of mouse cancer has been successfully transplanted from animal to animal; it is also true that in removing cancerous tumors cells have been accidentally transplanted into the walls of the incision through which the tumor was removed. I have met with this experience in three instances: removal of cancers from the abdomen, situated in the stomach, ovary and uterus respectively, was followed by the development of cancer in the incision before any evidence of recurrence in the abdomen could be detected. Such

transplantation of cancer cells does not argue for contagiousness any more than does skin grafting indicate the contagiousness of epithelial cells. The mistaken notion that the presence of cancer carries a stigma with it works harm in two ways: it prevents the individual so afflicted from declaring his malady and seeking treatment or in the event of his having sought treatment and obtained a cure it prevents him from proclaiming the encouraging fact to fellow sufferers for fear that such publicity would be a bar to his business, social or political progress.

Notwithstanding the fact that cancer has been discussed and studied from every conceivable angle by the ablest surgeons, clinicians and laboratory workers its essential determining causative factor remains submerged in apparently hopeless obscurity. The various so-called precancerous lesions have also been carefully studied and many interesting data presented. When we use the term precancerous lesion we do not mean that such lesions are invariably followed by cancer but that it develops in the course of such with sufficient frequency to justify their designation as precancerous. In a general way, for the purpose of discussion, precancerous lesions may be classified: (1) external or local, including the skin and mucous membranes, and (2) internal or general embracing all portions of the organism impossible of ocular inspection without surgical exposure. Among the benign external or local lesions which may eventually become malignant, warts and pigmented moles, cutaneous and subcutaneous tumors, mucosal erosions, fissures and ulcerations, mechanical, chemical and infective irritations deserve first consideration. In the absence of irritative influences, however, cutaneous and other superficial lesions may exist indefinitely without tendency toward malignant transformation but when so situated as to be subjected to prolonged mechanical irritation, malignancy is the logical, although not invariable, outcome. In 820 cases of fully developed cancers of the skin and visible mucous membranes Bloodgood was unable to find a single instance where a well taken history showed absence of a previous defect which might be looked upon as a precancerous lesion.

Many years ago Keen called attention to the danger of malignant degeneration of warts, moles and benign cutaneous neoplasms, especially when subjected to mechanical or chemical irritative influences. Mucosal erosion, fissures and injuries are exceedingly prone to undergo malignant change, particularly is this true of the membranes of the mouth, rectum, vagina and womb. Likewise, malignant disease involving the conjunctival, nasal and urethral mucosae practically always follows prolonged erosions or ulceration accompanied by local irritation. The frequency with which cancer is engrafted upon such apparently benign lesions is familiar to every experienced surgeon. Chronic irritation, whether chemical, mechanical or infective, is believed to be the

most important of all precancerous conditions and is undoubtedly the most potent influence in the development of the disease. The following well-attested examples may be cited: the development of buccal cancer from betel nut irritation; cancer of the groin in chimney sweeps and sailors; cancer following chemical irritation caused by tar, paraffine petroleum, arsenic and aniline products; cancer in local lesions produced by heat, such as cancer of the lip from smoking, Kangeri sores following burns, cancer of the shin of locomotive drivers who have been exposed for years to the direct action of heat; horn cone cancer of cattle; cancer following chronic irritation due to different forms of radiant energy, the x-ray, etc.; cancer following local lesions due to infections such as Bilharzia of the bladder and in keratosis of the tongue; cancer of the posterior wall of the pharynx in Chinese due to eating hot rice; and rarely cancer in glandular infections and skin ulcerations of long standing.

Years ago Coley called attention to the existing relationship between trauma and the development of malignancy; analysis of 250 cases coming under his personal care revealed a history of antecedent trauma in about thirty-three per cent.

W. J. Mayo asks: "Can our knowledge of external cancer be applied to the solution of the problems of the development of internal cancer? Admitting that chronic irritation is the most important factor in the production of cancer in exposed portions, must we not conclude that cancer in the inner surfaces of the body depends on the precancerous conditions?"

Reviewing briefly some of the internal conditions known by repeated observation to be antecedent to the development of malignancy we find that gall stones are, or

CONTINUED ON PAGE FIFTEEN

ALL RUN DOWN

AND WORN OUT

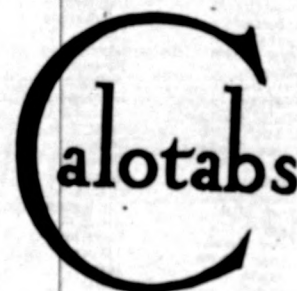
Because you have not thoroughly purified your blood, but have allowed to remain in it the accumulations of waste matter that cause weakness, loss of appetite, all headache, broken sleep, backache, eruptions, humors and other troubles.

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have been present, according to various observers, in from 88 to 100 per cent of cases of cancer of the gall bladder: this does not mean that every patient with gall stones will develop cancer but it does mean that practically every patient with cancer of the gall bladder has been a sufferer from gall stones, the removal of which would have prevented the development of malignancy.

Among precancerous lesions of the stomach ulcer seems to be the most common. Eusterman states of the stomach for cancer, 60 per cent gave a history of previous ulcer and of those cancers so removed and examined microscopically, 67 per cent were shown to have had their origin in ulcer. The microscopical evidence that the cancer is secondary to the ulcer consists in finding malignant change in the overhanging margin, the base of the ulcer showing no such change. Again, every surgeon of experience has met with the bitter disappointment of having patients return with cancer engrafted on an ulcer for which, perhaps years before, he had done a gastroenterostomy and made no effort to destroy the ulcer. Such observations have led to a change in our surgical treatment of ulcer, no operation being regarded as satisfactory which leaves the ulcer undisturbed.

In the light of the knowledge which we have accumulated by observation and experience in dealing with lesions which are known to be the precursors of cancer it is quite clear that its development in such may be forestalled, untold suffering prevented and many lives saved by timely treatment of such lesions. It remains for us to educate the public regarding the importance from a cancer standpoint of lesions so fretful since destruction of such lesions before the actual development of cancer can have but one result, namely permanent cure.

The American Society for the Control of Cancer has undertaken a campaign of education to the end that lay people will appreciate the significance of precancerous lesions, of beginning tumors and of certain disturbances of function which indicate the possible or probable onset of malignant disease; among these, any enlargement lump or growth of new development in the breast and skin; disturbances of digestion, pain following the ingestion of food, nausea and vomiting; disturbance of menstruation, especially after the age of 35; how frequently do patients tell us that the intermenstrual bleeding was interpreted as the beginning of the "change," totally ignorant of the fact that the menopause means the diminution and final cessation of menstruation not a prolongation of the flow or a continuation of a bloody discharge; disturbance of bowel function, increasing constipation with the passage of bloody stools; disturbances of the urinary function, frequency of or difficult urination with the passage of bloody urine.

As a corollary to this campaign it is incumbent on us to give the patient the benefit of the modern methods of diagnosis which permit of

the recognition of cancer at a time when treatment is most effectual and that is when it is in its incipency, consequently local. This includes a carefully taken history of the case and a thorough examination; the day has long since passed, if indeed it ever existed, when a physician may assume the responsibility of passing judgement on a given condition without first submitting it to a scientific scrutiny. In internal cancers this will include a competent x-ray study; 95 per cent of the cancers of the stomach and bowels can be detected by the x-ray long before a tumor can be palpated; all tumors of the bladder, including cancer, can be seen through the cystoscope before they can be felt by the examining finger; deformity of contour of kidney pelvis will be frequently revealed by the pyelogram when there is no apparent enlargement in the renal region. Characteristic changes in bone and its overlying periosteum are shown by the x-ray before the physical appearance indicates the malignant character of the disturbance. Realizing the impossibility of accurately determining the benign or malignant character of many beginning growths by ocular inspection, the microscope should be freely utilized to determine their cellular make up; it is futile to sit idly by and await the development of such obvious physical characteristics as will reveal their identity, under the mistaken impression that by so doing one is pursuing a conservative course. Such tactics in the event that the growth proves cancer means an almost inevitable fatality. Conservatism in dealing with cancer treatment implies its detection at a time when it can be eradicated; and long and bitter experience has taught us that the only time when we can hope to accomplish this with any encouraging degree of success is early in the course of the growth while it is still a local process. Granting its recognition, what is the best method of treating it? In the vast majority of instances this may be answered emphatically, by surgical removal if accessible. It is presupposed that any operation done for malignancy will be thorough complete and wide-reaching.

The x-ray and radium have proved valuable adjuncts to surgery in the treatment of cancer finding their greatest fields of usefulness in pre-operative and postoperative radiation of the visibly involved and adjacent tissue, or in other words, the operative field. Superficial growths those to which the radium or x-ray can be directly applied, are frequently amenable to such treatment while deep seated or internal cancers are not, due to the difficulty of penetrating the overlying tissue with rays of sufficient intensity to destroy the cancer cells. Cancer cells are five times more vulnerable to radiant and heat energy than are healthy cells, consequently the supplementary use of these valuable aids to surgical removal will decidedly increase the operability of cases that already show rather extensive growth resulting in a greater number of ultimate cures and at the same time in an increased opera-

tive mortality. This statement may at first seem paradoxical but for purposes of illustration let us consider two series of cases, each consisting of 10 patients; treating the first series by surgical removal only we find 50 per cent operable and 50 per cent inoperable and granting a mortality of 20 per cent in operated cases both from immediate effects of the operation and from subsequent recurrence we have as an end result 40 living patients out of our original 100. Granting that the second series of 100 cases presents clinical conditions identical with the first and by the supplementary use of the x-ray and radium we are enabled to operate upon 75 instead of 50 we may assume for 50 of them a mortality equal to that of the first series or 20 per cent, with 40 lives. Granting that in the remaining 25 cases made operable by radiant energy we have a 100 per cent increase in mortality from more extensive operative measures and more frequent recurrence we will save 15, giving us as an end result 55 cures as compared with 40 out of the first series while the operative mortality will have increased from 20 to 371-2 per cent.

In conclusion it may be stated that while the actual cause of cancer remains unknown accumulated knowledge of its various phases permits the science and art of surgery to hold out to its sufferers the most encouraging hopes for a permanent cure, granting only its accessibility and early recognition.

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Report of Associational Missionaries for Month of May

NAME	ADDRESS	Number of Churches Visited	Number of Service Held	Sermons or Addresses Delivered	Received for Baptism	Received by Letter	Sunday Schools Organized	Sunday Schools Graded	Training Classes Organized	B. Y. P. Unions Organized	W. M. Societies Organized	Every-Member Canvasses Made	75 Million Campaign Put On	Baptist Record Subscriptions Taken	Number of Books Sold	Number of Tracts Distributed	Subscriptions Home and Foreign Fields	Subscriptions Royal Service
W. R. Allmon	Mize	7	19	12										1	30			
J. A. Barnhill	Rolling Fork	12	10	6	1	1						1				313		
L. G. Bassett	Louin	11	14	10												75		
G. H. Boone	Coldwater	65	18	18	1					1								
J. W. Carmack	Houlka	18	21	21	1	1			1									
W. L. Grafton	Noxapater	7	4	15										6	25	119		
E. C. Hendrick	Neshoba	11	21	22			1							3	43	30	2	
J. W. Hudson	Belmont	19	17	14											4			
W. M. Jimmy	Philadelphia	6	12	8														
L. E. Lightsey	Montrose	14	77	27	4									40	366	361	6	5
R. E. Moore	Schamberville	11	11	10											6			
W. W. Muirhead	Vaiden	32	30	30	1		1									552		
I. P. Randolph	New Albany	16	14	18			1									70		
J. L. Roane	Banner	30	7	3											5	110		
J. W. Steen	Florence	13	12	13										5	119	366		
J. J. Walker	Monticello	12	14	17						2					13	75		

NINETEEN INTERESTING DAYS

A delightful taste of Mississippi revival work have I recently enjoyed. It was not a case of taking two bites at the same cherry, but there were two cherries,—one at Akerman and the other at Artesia. For me it was a case of plunging into invisibility, because I had never set eyes on the two places, nor upon their Baptist pastors.

The Akerman pastor is Rev. P. S. Rogers, with P standing for Patrick. For twelve days he and this scribbling dust lifted the evangelistic flag and sought to press the charge upon the devil's ranks. Prisoners were captured and the pastor sang the song of victory.

Hospitality and kindness to the visiting preacher raged like a blessed epidemic and left him with an incurable attack of gratitude. As for Rogers, I did not get him to stand still long enough for my mental kodak to snap him in all of his actualities and possibilities, but I did mark him as a man of ability, energy and devotion to his ministerial task. He carries an encyclopedia on his intellectual interior, is ever adding to it new pages and keeps it open for the benefit of his companions. His is a mind quick to acquire and absorb, and alert for the latest bits of wisdom that may be flying overhead. I did not hear him preach, but if he puts as much punch and vim and dash into his sermons as he puts into his leadership of singing, and into his pastoral visiting and his general cooperation with his visiting brother pastor, then I know the chariot wheels do not drag when he is in the pulpit.

Those Akerman saints—well, my adjectives are very unsatisfactory for present purposes, but I have Akerman's picture framed and hanging high on my memory's walls.

The next figure to loom up on my horizon was Rev. Hugh S. Tully, Artesia. I was curious of course as to how he would impress my kodak, and lo, when I arrived I found a tall, dark, but kindly eyed young man snatching up my satchel and hurrying me off to my stopping place.

Artesia is a modest railroad junction

with a Baptist church in it hoping soon to reach its seventh birthday. But with its youthfulness the church also has a very valiant band of members and they keep the Baptist banner unfurled. For a week our meetings ran and two of the results were the raising of the money necessary to bring the church from its once-a-month preaching basis, to a twice-a-month basis, and also the placing of the Baptist Record in every family in the church.

The church is now wearing the badge of mourning because its pastor will leave for the Louisville Seminary in a few weeks, but it is also tuning its hard for a doxology because of the expected coming of the new pastor to pick up the thread where brother Tully lays it down.

Brother Tully will prove good Seminary material,—not because of any deficiencies, but because of his capacities, and when, two years hence, he steps out from the Seminary with the Masters degree he will be a fine target for some vacant pastorate.

As for those Artesia Baptists—the Senters, in whose choice home I stayed, and the McIlvaines and the—but mercy! I cannot begin to call the roll of that hospitable, consecrated band. A visit in the home of brother "Ham" Young gave me the pleasure of meeting Rev. J. D. Ray and the pastor of the Baptist Church at Starkville, and on that afternoon I was whirled over to Starkville and given a peep into the Baptist church building and into some of the buildings of the great A and M College.

On another day I was automobilized over to Columbus. There I looked upon the Mississippi State College for Women and then we headed for the Baptist church where I made two discoveries. One was that the Baptists there have a very large and imposing church edifice. Locked was the door and it seemed though I must be content with the exterior view, but fortunately some benefactor had broken one of the small window panes and through said opening I sent my vision careering up and down the handsome auditorium. Another discovery was that the newly elected pastor, Rev. J. D. Franks, had preached there on the

previous day, but had speeded back to his former charge, there probably to pack his sacred paraphernalia for his new home. A handsome temple of worship, a big workshop and a stirring city await his return to Mississippi.—Eldridge B. Hatcher, Blue Mountain Miss.

SUNDAY SCHOOL AWARDS

The following awards for the past 12 months have been made in Mississippi:

BLUE MOUNTAIN COLLEGE, 30 Diplomas, 30 winning to Christ, 13 talks with the Training Class, 17 Plans and Programs, 11 Graded Sunday School, 32 What Baptists Believe, 13 Old Testament, 14 New Testament Total 170; Blue Seals 13. (Honor Roll)

HILLMAN, 15 Diplomas.

MISSISSIPPI COLLEGE, 126 Diplomas, 27 Winning to Christ, 11 Talks with the Training Class, 11 Seven Laws, 22 Doctrines, 41 Old Testament, 124 New Testament; Total 362.

MISSISSIPPI WOMAN'S COLLEGE, 26 Diplomas, 66 Winning to Christ, 35 Talks with the Training Class, 36 Seven Laws, 64 Building the Bible class, 34 Doctrines, 110 Old Testament, 65 New Testament; Total 436; Blue Seals 28.

JACKSON COLLEGE, 92 Diplomas, 9 Winning to Christ; total 101.

NATCHEZ COLLEGE, 57 Diplomas, 7 Winning to Christ; total, 64.

CLARKE MEMORIAL, 26 Diplomas, 23 Winning to Christ, 19 Talks with the Training Class, 24 Seven Laws, 15 Intermediate Department, 30 What Baptists Believe, 15, Old Testament, 14 New Testament; total 166.

Total Diplomas 372; Blue Seals, 62; total Awards 1,314.

That's not half bad is it?

Sincerely

Educational Department,
Sunday School Board.

THE LYNCHING RECORDS FOR THE FIRST SIX MONTHS OF 1921.

July 6, 1921.

Dear sir:

I send you the following information concerning lynchings for the

first six months of this year. I find according to the records compiled by the Department of Records and Research of the Tuskegee Institute, Monroe N. Work, in charge, that in the first six months of 1921, there were 36 lynchings. This is 24 more than the number 12 for the first six months of 1920, and 7 more than the number 29 for the first six months of 1919.

Of those lynched, 2 were whites and 34 Negroes. Two of the latter were women. Eleven of those put to death were charged with the crime of rape.

The states in which lynchings occurred and the number in each state are as follows: Alabama 1; Arkansas 4; Florida, 4; Georgia, 9; Kentucky 1; Louisiana, 2; Mississippi, 10; Missouri, 1; North Carolina 2; South Carolina, 1; Tennessee, 1.

Yours very truly,

R. R. Morton, Principal

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